THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

SEPTEMBER
1911

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Contents for September, 1911

MOUNT ASAMA IN ERUPTION	Frontispiece
FIFTY YEARS IN JAPAN	243
JAPANESE HOT SPRINGS	247
FORESTRY IN FORMOSA	252
BUSHIDO OF SATSUMA (IX)	258
JAPAN'S FOREIGN TRADE	263
THE SHOPS OF TOKYO.	267
MOUNT ASAMA	275
MODERN MEN OF LETTERS	278
EXPERIMENT FARMS	283
JAPANESE ARMOR	287
OLD AGE (Poem)	290
AROUND THE HIBACHI	291
PRECEPTS OF THE ITO FAMILY	296

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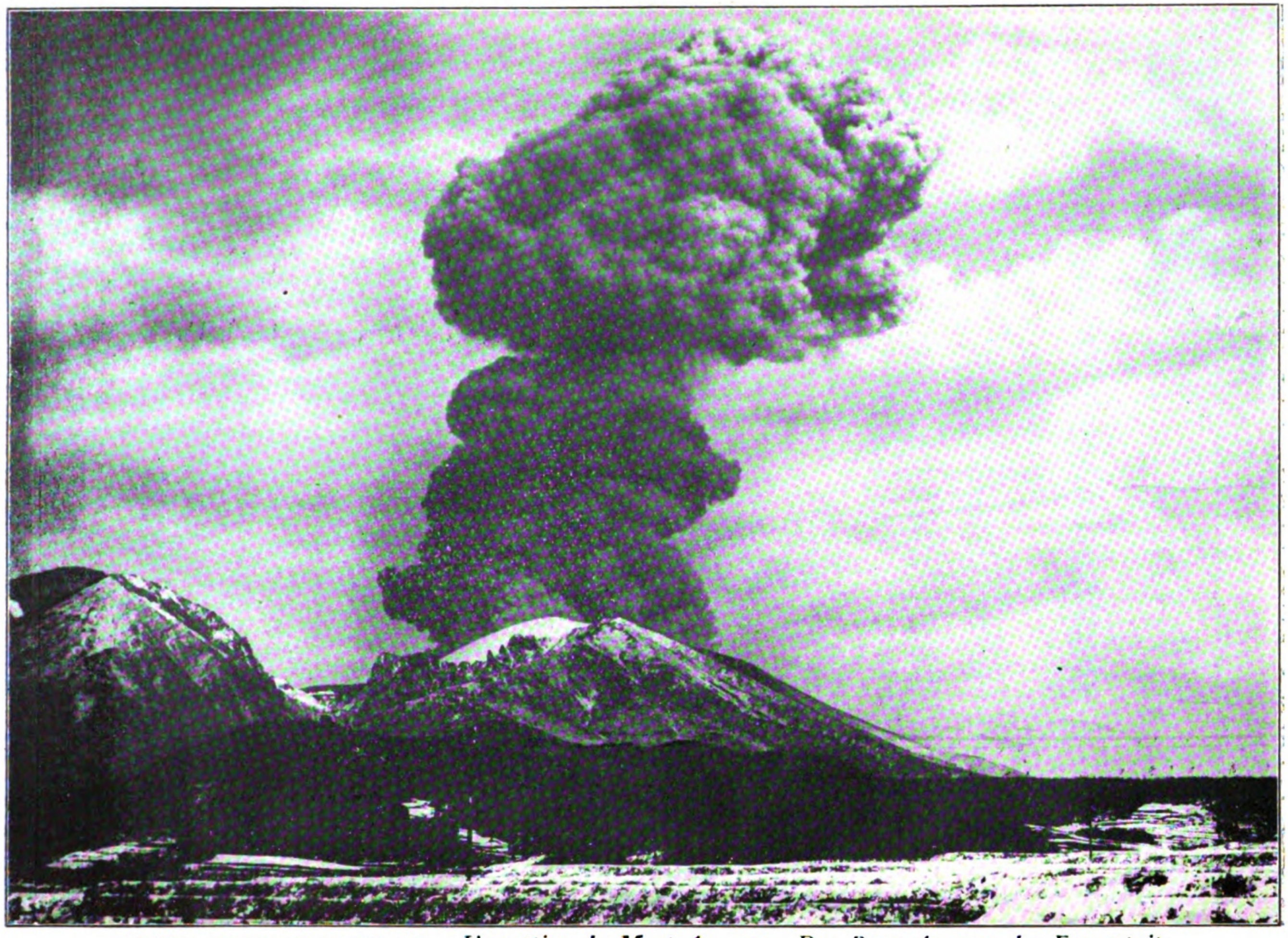

MOUNT ASAMA IN ERUPTION. *L'eruption du Mont Asama. Der Berg Asama, der Feuerspeit*

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THE JAPAN MAGAZINE

VOLUME TWO SEPTEMBER, 1911 NUMBER FIVE

FIFTY YEARS IN JAPAN

By ARCHBISHOP NICHOLAI

[The Jubilee Anniversary of His Grace, Archbishop Nicolai's coming to Japan as a missionary was celebrated July sixteen, by the Russian Orthodox Church in Kanda, with impressive ceremony. His Grace's very long residence in this country, commencing as it did before the Meiji Restoration, enables him to speak authoritatively upon many subjects, and his ability and talent add greatly to their interest as presented by him. We translate from the Japanese first published in the *Jiji* by the special permission of His Grace, the Archbishop Nicolai.—EDITOR]

I expected after my graduation from the Theological College in St. Petersburg, in 1860, to take up work as a clergyman in my native land; but the occurrence of a few seemingly trifling events made it otherwise. During my college days, I read a book that impressed me deeply; it was entitled "Prison Life in Japan," and the author was a Russian Rear-Admiral, named Golownin.

Golownin had twice circled the globe, and during the rule of the Tokugawa Shogunate had visited the shores of Japan and was seized and made a prisoner by the Bakufu authorities. The book graphically described his impressions and experiences during his incarceration, told with what kindness and consideration he was treated by Government officials, *daimyo* and the Japanese people in general, and furnished ample information obtained by the writer regarding characteristics of the people, their manners, morals and religion, the story being one to call forth much feeling and sympathy with them.

As soon as I read the book I began to think of how glorious a thing it would be to spread the gospel of the true religion among the Japanese; and how happy it would make them and how good a deed it would seem in the sight of God. For a time my mind was occupied with thoughts of that far away land of the Rising Sun, and I was filled with longing and a great desire to visit the strange country, which in my imagination rose like an isle of paradise! But no wings there were to waft me to my land of dreams, and gradually the vision faded, with the hope that had inspired it.

Afterwards, I happened to read the life of a Russian missionary to China, and once again I experienced the same

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feeling, the same ardent wish to heed the call and work as a missionary for the propagation of the Gospel. But this also passed long before the chance came that really brought me to Japan.

As I was talking with my classmates, who had come to my room in the dormitory one day during the summer vacation, I noticed upon my table a paper which I took up to read, and found to be a circular asking for volunteers in mission work at the new Russian Consulate just established in Japan ; that applicants must be unmarried and willing to remain so, sanctifying themselves wholly to the work, and that they could apply to the College faculty for further information concerning appointment; and I saw that the names of several were already appended as applicants.

The moment I read this I felt the highest exultation, and all my old longing at the time of reading " Prison Life in Japan " lept within as lively as at its first inception, and all the incidents of the story recurred to my memory, as vividly as though never having been half forgotten !

My chance to realize the ambition that had so stirred my soul, seemed to have come at last, and I took it to the Lord, and prayed most earnestly to be guided aright in deciding the matter. After this close communion with God, there was no longer a question in my mind, and I left the sanctuary with fixed purpose, and heart firmly set upon journeying to the Land of Yamato with God's message.

Without delay I added my signature to the list of applicants, and went to the College President to declare my intention of going to Japan to devote my life to missionary work. Spiritually, I was already in Japan and the next step was to prepare to go in person.

I consulted a map of the world to ascertain a perfectly correct idea of Japan's geographical position, for, it must be remembered that, at that time, this country was so obscure and unimportant in the affairs of the world, that one had to have recourse to the use of a globe in order to locate it.

Spurred by such incentives and blessed with such an opportunity, I came to the Realm of the Mikado. Whatever I have been able to accomplish that may seem pleasing to God, and that has resulted in any benefit to a few of the people of this country, during the half century I have lived here, is not, by any means, attributable to personal power or special worthiness, but to His power and presence in guiding and sustaining me.

On the 29th of July, 1860, all my arrangements were made and I took leave of my friends and teachers, and departed from the Russian capital, to pay a visit to my native place to apprise my family of my undertaking, and bid them farewell, for I did not know, after reaching Japan, when I might possibly return to the land of my birth.

I made known my purpose to my father immediately upon reaching home, and told him what had influenced me to the decision of traveling to the Orient to preach the Gospel. He was quite willing ; in fact, particularly pleased and gave me his full blessing, presenting to me at the time a much loved painting of Christ, which I still have and cherish.

Very soon old acquaintances and relatives came in little groups to have a few parting words, and wish me *bon voyage*, though our townspeople then, knew not even in what direction Japan

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lay. While I found much pleasure in being with my dear father, brothers and sisters, I was eager to start on my journey as early as I could, in order to reach the country which I was to make my adopted land, at least by December; and I realized that a day's delay in my departure would result in greater difficulty in accomplishing the latter part of the journey, as winter would begin before I could cross the Siberian plains.

So I spent but three days at home, and was ready to set out on my long trip. The tender and affectionate hearts of my sisters were sad and their faces tearful and sorrowful, but the courage and cheerfulness of my father were unfailing, and encouraged me to the last goodbye.

From St. Petersburg to Vladivostock is now but a matter of thirteen days at most, over a railway thoroughly equipped for comfort; but fifty years ago such an innovation had not been conceived. One might figure, rather uncertainly, the number of months required to travel from Russia-in-Europe to the Far East; but to determine the number of days that would be necessary to complete such a journey as mine was quite impossible; consequently my preparations were made upon conjecture only.

I traveled along the coast to Kazarin, and there bought a kind of wagonette, in which I and my baggage could proceed, and in it crossed Siberia, continuing day and night, as there were no inns and it was necessary to change horse and driver at each station. This made the long route through the northern plains most tiresome, for sleeping in the vehicle was not attended with any comfort.

Until I reached the Ural Mountains, the aspect of the country seemed familiar but after coming upon the plains of Akmolinsk and Tomsk, inhabited by Tartar and aboriginal tribes, it was all quite strange and continued to become more and more so.

The trip over the plains of Siberia was not without its adventures, pleasant and otherwise, but the fifty years that have passed over them in my memory, render them all as hazy and delightful as dreams. Of the incidents of that journey, I kept a journal, but lost it in a fire while living at Hakodate.

Quite equal in interesting events was that part of the trip which carried me down the River Amur, from its upper reaches. A regular steamer service is now maintained for travelers along that route, but it was very different then, and I had to employ boatmen to make the trip especially for my accommodation.

The great width of the River Amur made it most formidable in stormy times, and I was in many dangers, for, though I had left Russia-in-Europe in the middle of summer, when I reached the Amur, winter was fast settling down upon me. The forests were brown and bare, each morning showed the wide fields white with frost, and the icy winds swept over them in piercing blasts; while now and again sleet fell.

One of the happenings of that dreary time, however, I recall with special pleasure and distinctness, even after these many years. Nearing Nicolaevsk (a city about half way down the river), the stream gradually widened, separating us from the fields until their trees and objects were so diminished by perspective as to appear in miniature, and the vast waters above and below seemed more a sea than a river.

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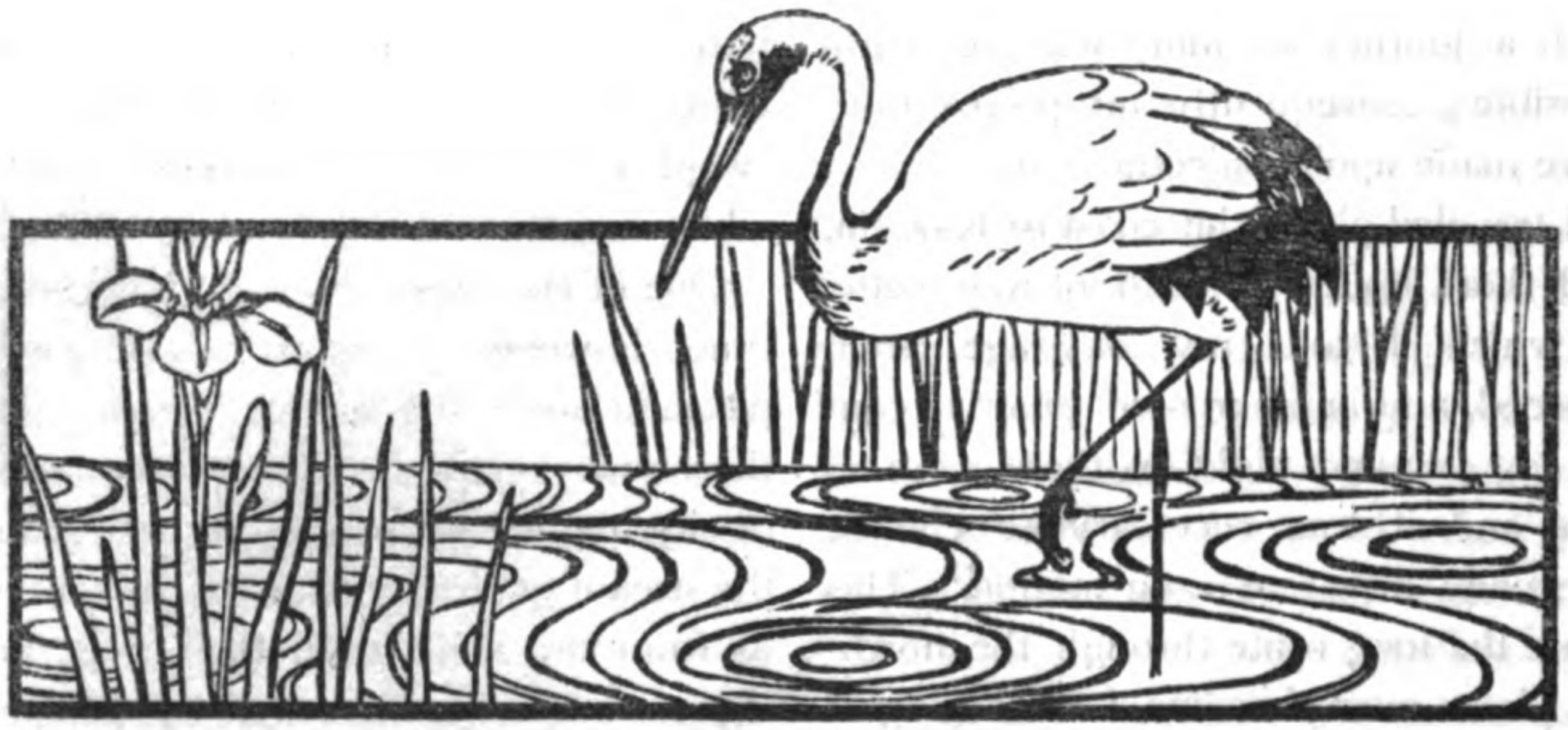
Fishing boats dotted the waters far and near, the men making fine catches, and I was delighted to find rare specimens among them. I had been assured that we would be at Nicolaevsk in a day or two, so I had thrown aside all worry concerning the voyage which had up to that time, been attended with so many dangers.

I sat contentedly in the bow of the boat, watching the fishermen handling a kind of salmon, which in Russia we called *osiotor*. One of the men addressed me and offered part of his catch for sale,—only two *roubles* he asked for a splendid fish, and impressed with the cheapness, I bought it. As it was still alive, I hung it by a rope over the stern, to trail along in the water.

Perhaps, we had sailed about a league when it began to snow! And a snow in that part of the world is not to be imagined by people in Japan. It falls in such blinding flurries, that one can not see beyond his breath. Very soon, the boat found difficulty in making its way, and the huge fish trailer added not a little impediment to our progress. Heavier, and heavier grew the storm, and there was no alternative but to draw the *osiotor* aboard, unless I wished to discard him altogether. We took him in. Seven feet. he measured, quite too large for our small boat, but I had determined to make a companion of this denizen of the deep, rather than lose him.

But the snow finally made further passage impossible notwithstanding, and I ordered my boatmen to turn in a small tributary close at hand and anchor there, Well into the night, the monster fish, which I had protected from the falling snow with a blanket, appeared to be breathing easily, but the next morning he was dead; doubtless from being frozen rather than being out of the water, for it was bitterly cold and I felt blessed that I also had not met the same fate.

(*To be continued*)



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JAPANESE HOT SPRINGS

By AUSTIN W. MEDLEY

ONE of the chief attractions of Japan is the innumerable hot springs scattered by a bountiful nature all over the country, many in places where it would seem they had gushed forth simply for the refreshment of weary mountaineers. One of the most vivid of my recollections is a rapid ascent and descent of Bandai San, and then a plunge into a hot spring at the foot, which miraculously soothed away all foot-soreness and stiffness and left me at peace with all the world.

A similarly happily situated spring is to be found at the foot of Aso San, in Kyushu. In some, the course is very severe, and only invalids have recourse to them, so that unpleasant sights are the order of the day. But in most of them, the people who go are the ordinary citizens of Japan, not in need of special treatment, and life is taken very easily; the baths are entered simply for the pleasure of the warm water and gossip with the other bathers. There, in spite of police regulations, are to be seen the old customs of Japan, where nudity is not a thing of shame and no one pays the slightest attention to his or her neighbor's wet and shining body.

Curiously enough, before breakfast the great echoing bath-room is not so full, and more often than not I have had the bath room to myself at that hour. But about ten oclock, the people begin to stroll in, each with a little towel and a box of soap. It still remains a mystery to the average foreigner why a Japanese prefers to dry himself upon a wet towel, but apparently he does, and experience has taught me the charm of achieving that apparent impossibility.

There is much soaping, much hard rubbing with the tiny towel, always, be it well understood, outside the bath, then much bobbing in and out, sitting on the side, gazing out of the window, passing the time of day with friends, and through all a growing feeling of pleasant relaxation, as if, after all, there were no need to worry about anything. With a final wash of hands and face in cold water, the ceremony is over for the time, and the guest retires to his room, in a cotton bath robe, to sit on the floor, drink tea, and smoke innumerable cigarettes, for the cigarette habit is, unhappily, firmly fastened on Japan.

Whatever time is not spent in the bath is as a rule consumed in doing nothing, for which a Japanese on a holiday has an infinite capacity. Passing down a long passage on my arrival at an inn at two o'clock one afternoon, all the sliding doors were open, and with one exception, every occupant was stretched on the floor. The exception was a woman who was dressing her hair.

One of the most remarkable spas in the country is that at Beppu, in the Southern Island, not very far from Moji. It may almost be called a Japanese Lourdes, for everything appears to be done under the sanction of the faith. Before entering the public bath, which is a curious mud walled enclosure, the bather performs his devotions and contributes to "the finances of the gods,"

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while the innumerable ex-votos of crutches and sticks recall the similar sight in the French holy place. Even in the best hotel, where there is a large and luxurious private bath, a serene image looks down from a shelf on the perspiring bather.

The whole town is pervaded with boiling water, and the house-wife who wishes to boil her rice, simply goes outside, uncovers a hole in the street and pops on her pot. This resort can not be recommended in the summer, as it is such an inferno of heat, the streets blister one's feet.

For true simplicity and absence of what may be called "frills," let the traveler make his way to Sakurajima, the volcanic island lying off Kagoshima. It is reached in an hour or two by a small steamer, aud even apart from the hot springs, is a remarkable place. The island is strewn with fantastically piled rocks and boulders, and the path through the woods reminds one of Dore's illustration of the scene in Pilgrim's Progress in which Christian meets Appollyon. The gloom is intense and the place looks like a forgotten battle field of giants, who used huge boulders as urchins do pebbles.

At first view, the baths are not particularly attractive as the bottom is of sand and the water consequently discolored; but sand never hurt anyone and a dip will repay. The springs are strongly impregnated with iron, and one's towel turns a surprising and brilliant yellow under one's very eyes.

The most remarkable scenes are to be witnessed on the beach, where the hot springs bubble up in all sorts of unexpected places, and small basins have been formed. To all outward seeming the basins afford accommodation for infants only, but large and portly seniors emerge from the village, and with admirable skill pack themselves into these basins where they lie lost to the world, and entirely oblivious of the fierce sun beating on their heads.

Let me not omit to say that this favored island produces a kind of giant radish (*daikon*), which has doubtless helped to nourish the virtues of the bold men of Satsuma. The islanders themselves have all the appearance of a sturdy race, and are ardent disciples of Mr. Roosevelt in the matter of large families.

The Izu peninsula is particularly rich in springs, among which may be mentioned those of Atami, Idzu San, Yugawara and Shusenji. The second named is the proud possessor of a gigantic bath over which hangs an inscription "*Sen nin buro*" (Thousand folk bath), and although it might entail unpleasantly close packing to fit in a thousand people, allowing for a little poetical license, the legend is substantially true. Many days may be passed in the place pleasantly.

At Shusenji, which somewhat resembles Llangollen, in North Wales, the spring bubbles out in the middle of the river and is led by pipes to the various hotels, where the élite go. For the sake of the plebian, a wooden bathing house has been erected in the middle of the stream, reached by a plank bridge. As this place is always crowded it is advisable for the visitor to follow the example of the élite and use the hotel baths.

Another favorite spring is at Shiobara not far from Nikko, and a little way from the village, down the river bank,

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ATAMI HOT SPRINGS. *L'eaux de la fontaine chaud à Atami. Atami heisse Quellen.*

VILLAGE OF ATAMI. *Le village de Atami. Das Dorf von Atami.*

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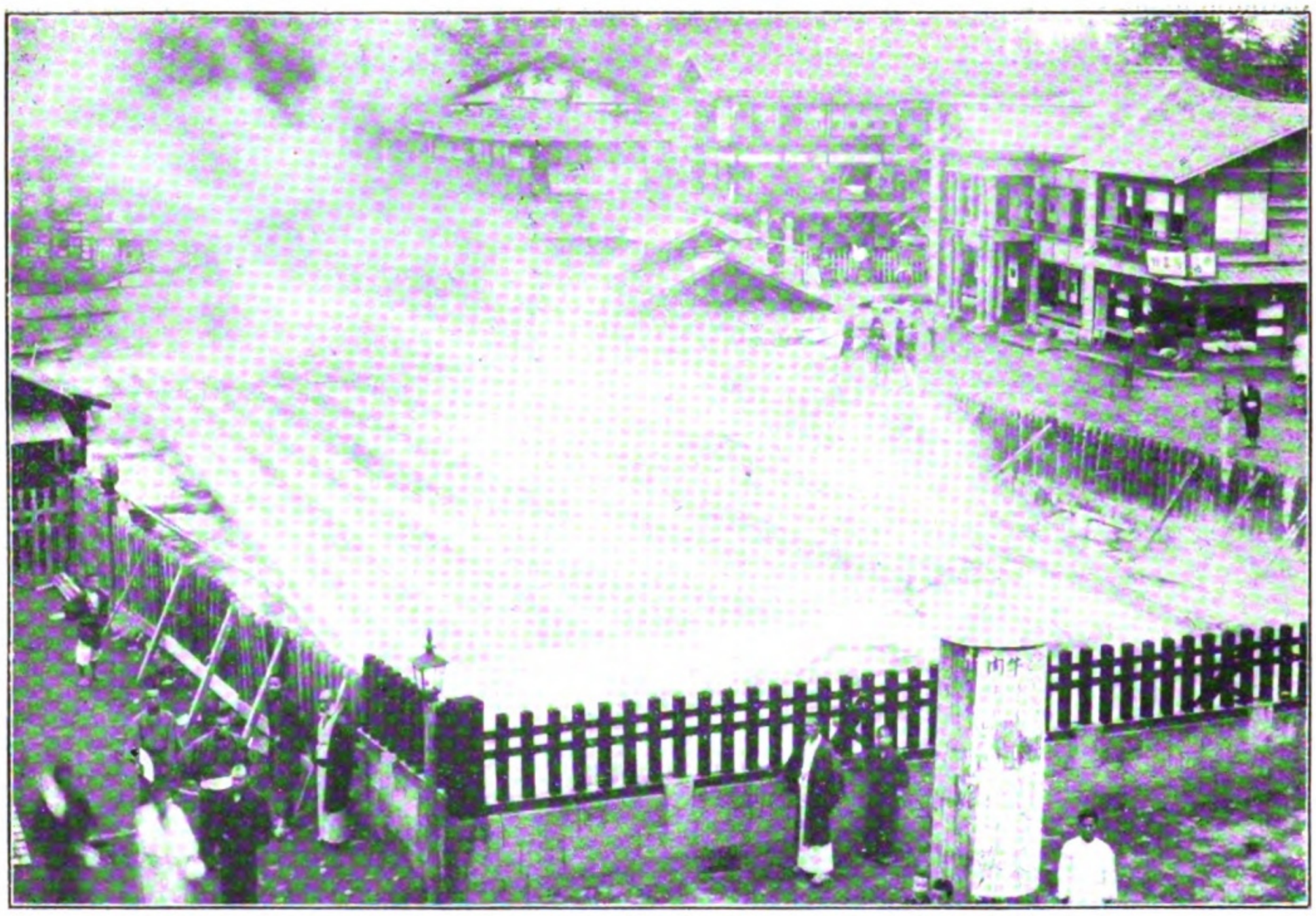
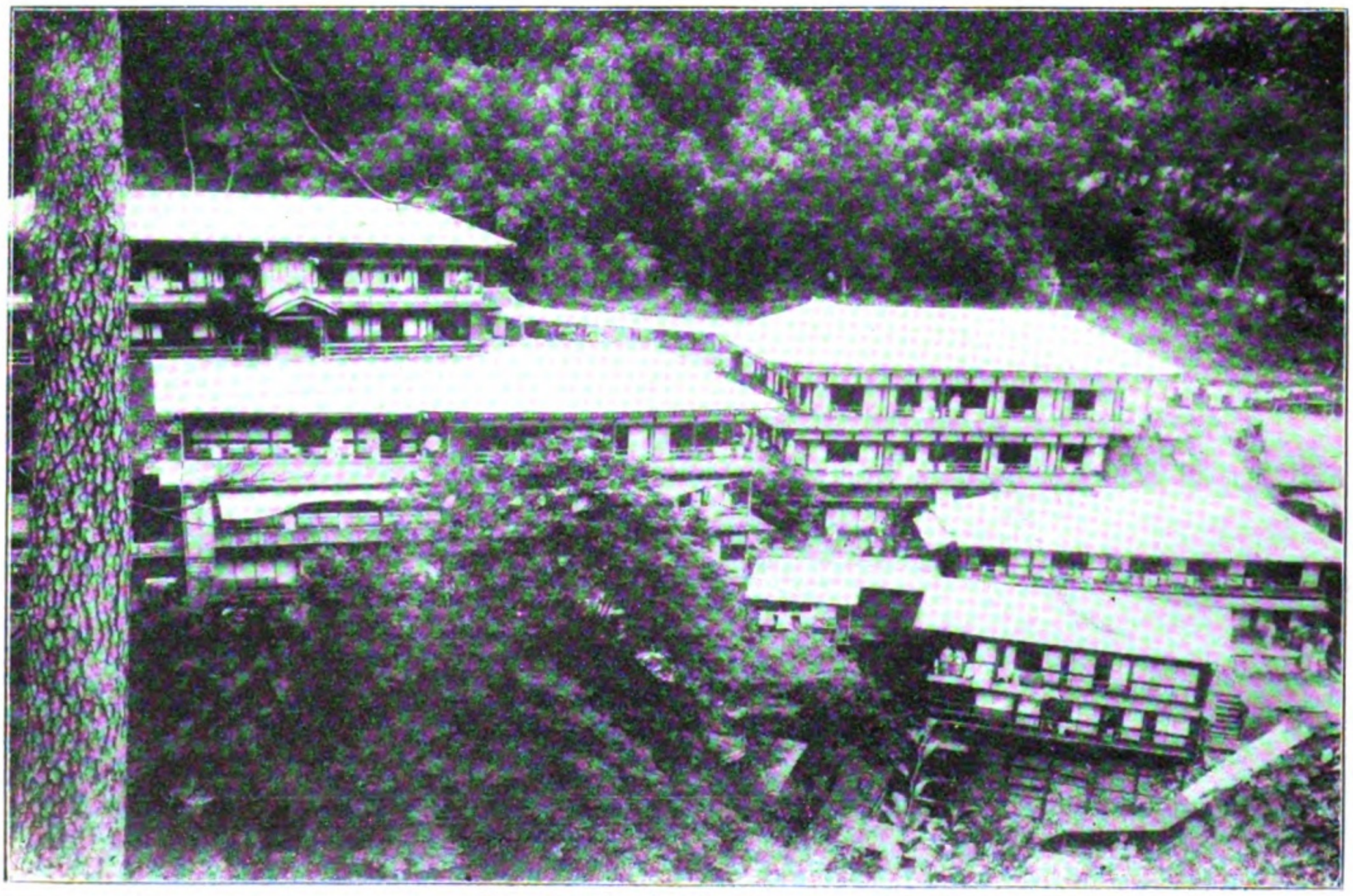


KUSATSU HOT SPRINGS. *L'eaux de la fontaine chaud à Kusatsu.* *Kusatsu heisse Quelien*



HOTELS AT SHIOBARA. *Les hotels à Shiobara.* *Die Gasthöfe in Shiobara.*

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will be found very fine douche baths, where the stream flows from a considerable height. As the water falls with great force, the bather dons a tin helmet in which he can fancy himself, if he pleases, Hector of the glancing plume, for if we are to believe the drawings of Flaxman, on some occasions that hero wore nothing but a helmet.

Thus equipped one stands under the spout and revels in the hot water. The inn connected with this establishment supplies quite good *soba* (macaroni), so that the traveler may enjoy a double pleasure.

So much for the advantages of Japanese spas, but against them must be set certain disadvantages, inherent, not in the hot water but in Japanese inns. First of all comes the food question, and he who can not eat Japanese food will never be able to visit the truly Japanese springs. Then comes the possibility of unpleasant neighbors in the adjoining room separated only by paper slides. Your neighbor may fancy he has a pleasant voice and chant unintermittently for two hours. He may have a liking for the Japanese flute and raise melancholy wailings therefrom "as of dogs that howl in thunder." He may be a a student determined to practise his English and armed in proof against all snubs; such a one will ask a series of questions nicely calculated to upset the mental balance of his victim. Never shall I forget an experience in Boshu, which is student-haunted in summer. After having been much annoyed, I arrived one day in a remote village and hoped for peace. Half an hour after I had settled down on the mats, in came a student, bearing in his hands a product of the modern French drama. He was a student of French and said he found the play very difficult; I rendered a page or two into my coolie Japanese, and felt rather pleased with myself, when he took all the wind out of my sails by catechising me on the relative merits of George Bernard Shaw and Maurice Maeterlinck, Eleanora Duse and Sara Bernhardt; and this in a fishing village on the shores of the Pacific.

Nevertheless taking all disadvantages into full consideration, in my opinion the advantages far outweigh them, and the *onsen* (hot springs) of Japan remain one of my chief pleasures.

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FORESTRY IN FORMOSA*

THE principal forests in the island of Formosa are found in the Bandits' districts, while forests in the mountain districts which are under the Government administration were cut down or exploited or were brought to ruin on account of camphor manufacturing during the Chinese regime; so that none of these forests retain characteristic silvan features. When the area of forests is figured up according to the topography and the distribution of forests, it will be found that the total extent covers about 7,107,000 acres, sixty-seven per cent of the total area of the entire island. Of this 4,330,070 acres are in the savage districts.

Though the island is located in the torrid zone, the climate changes according to the change of the altitude in mountain ranges, so that all varieties of plants from the torrid to the frigid zones are found, the highest point reached being 13,020 feet above the sea level. Trees are plentiful, some of which may be regarded with a great deal of interest. The following are the principal kinds of trees :—

Needle leaves :

Chamaecy paris; Chamaecy paris, formosenses; Taiwania Cryptomerioides; Isuga formosana; Sibocedrus macrolepis, Benth; Podocarpus nageia R. Br.; Pinus Sp.; Cinnamomum Camphora, Nees; Machirus thunbergii Sieb, et Zucc.

Broad leaves :

Michelia Compressa Maxim; Melia Azedarach, Sinn; Bischoffia Javanica Blum; Irochodendron A'raliioides, Sieb, et Zucc; Diospyros, utilis, Hemsl; Quercus variabilis Blum; Pasania Cuspidata, Oerst; Quercus Sp.

Bamboos :

Phyllostachys bambusoides, Sieb, et Zucc; Bambusa Sp.; Dendrocalamus, latiflorus, Munro.

The principal by-products are rattan, India rubber, and *shiitake*. These broad and narrow leaved trees are classified into pure and mixed growth according to the line of vegetation, among which we find a numerous variety of trees of great value, in particular, the camphor mulberry which is highly valued for camphor, and camphor forests are utilized for the production of this important product. Such trees as *kinoki*, *beniki* and *kaski*, forming the three important elements of the forests in the island may be taken as the chief factors in the silvan industry. The Arisan forests, so well known to the public, contain the above mentioned three kinds of trees. The forest is unique in the world, and it is now about to be exploited. When its exploitation is commenced, it will doubtless supply the world's market with fine timber. For the sake of reference, we give the particulars of this forest, the area of which is about 27,200 acres, reaching heights from 1,800 to 9,000 feet above the sea level. The principal kinds and amount of trees contained in the Arisan forests may be briefly tabulated as follows :—

* From a Compilation by the Taiwan Government, by courtesy.

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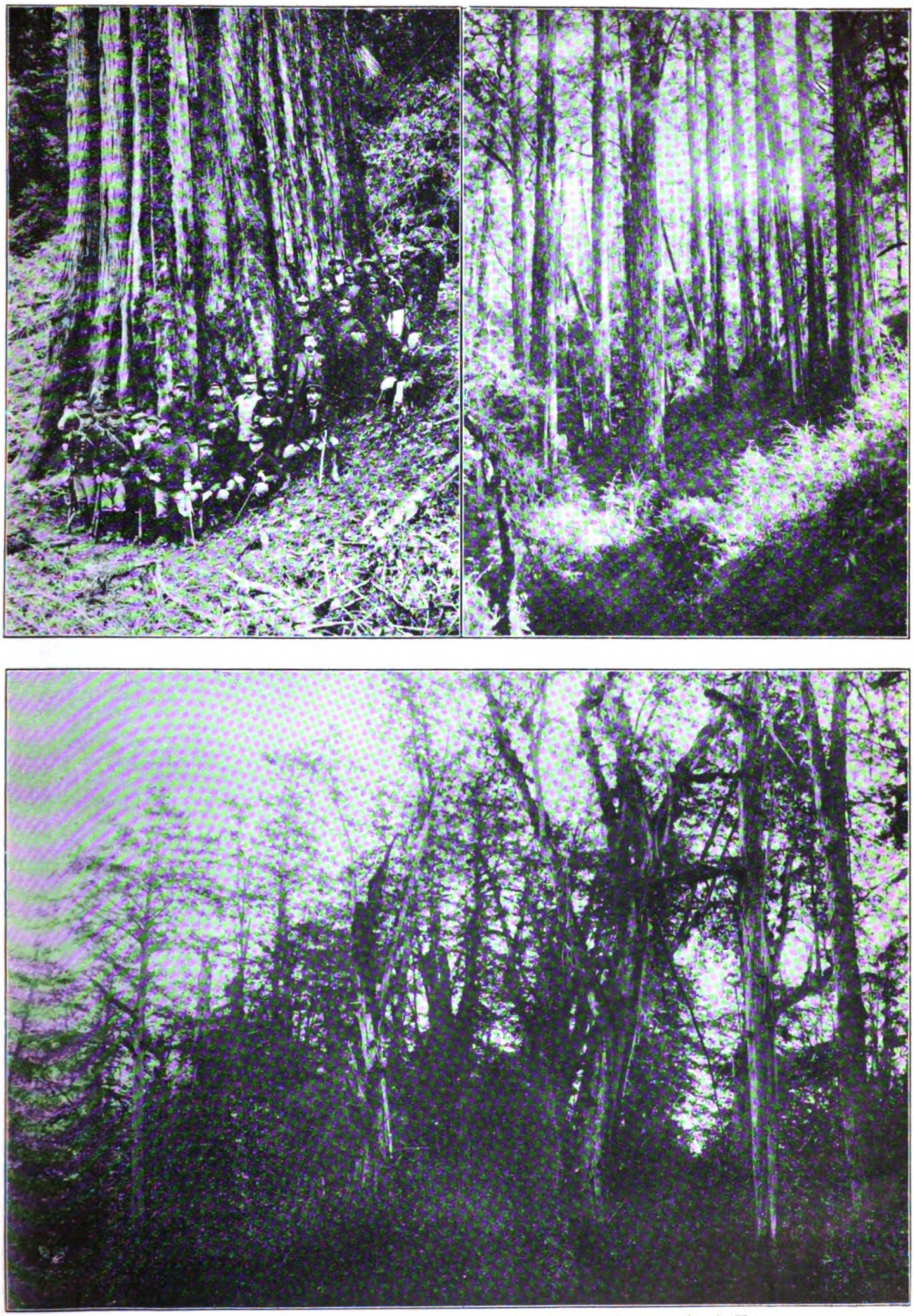

IN CYPRESS FORESTS, FORMOSA. *Dans les forêts des cyprès á Formosa*
In Cypressewaldung, Formosa.

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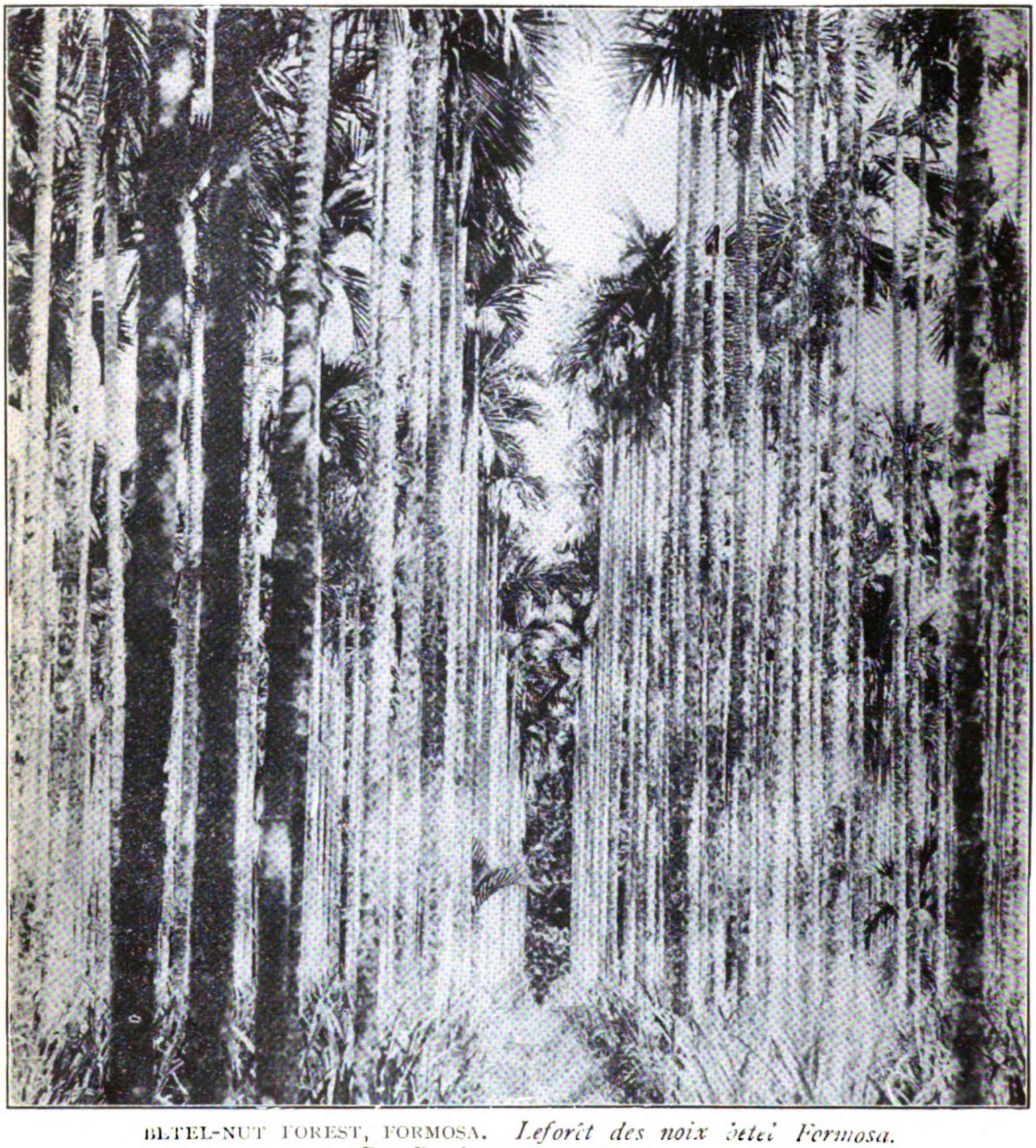

BETEL-NUT FOREST, FORMOSA. *Leforêt des noix bétel Formosa.*
Der Betelnusswald, Formosa.

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Kinds of Trees	No. of Trees	Trees under cubic feet measurement
Needle Leaves:		
		Cu. ft.
Chamaecy paris, obtusa forma formosana Hayata.	152,842	41,853,112
Chamaecy paris, formosenses Matsumura	155,783	52,853,112
Pinus Sp.	13,876	2,855,748
Taiwania cryptomerioides, Hayata	5,091	2,233,020
Isuga formosana, Hayata ...	46,998	6,795,924
Total	374,230	106,064,916
Broad Leaves:		
Quercus Sp.	267,363	32,516,184
Pasania Cuspidata, Oerst ...	247,548	33,643,404
Cinnamomum Camphora, Nees	2,396	673,176
Miscellaneous	594,879	45,591,240
Total	1,112,186	112,424,004
Grand Total	1,486,416	218,488,920

Arisan forests possess the advantages of rich soil, abundant rain-falls and an average mild temperature, and are absolutely free from storms, so that the trees in the forests have made the maximum development of their capacity. The trees are tall and large, free from any knots, mostly possessing beautiful lines. We do not hesitate to declare that the forests produce trees that both in shape and quality will hardly find any rival.

Substantial progress is being made in the utilization of these forests, but there are extensive tracts requiring the planting of trees, and reclamation. At the outset, the fundamental investigation is being made together with experiments in planting trees, the results derived being utilized for the planting or reclamation of these regions. Thus it is expected that with the exploitation of the natural forests, the new forests in the second period will rise up to take their place. The following gives the general outlines of the policy regarding forestry industry.

The forests are leased for the purpose of planting trees and partial exploitation for a stipulated period. The necessity of encouraging the utilization of the mountainous districts which were left to run wild under the western administrative section of the island, caused the Government to make free grant of sprouts, and as a result of these encouragements the number of persons who expressed their desire to build up their forests was gradually increased. The lease of these mountainous districts is granted according to regulations for the periodical lease of the division and allotment of forest land.

With the restoration of order, the work connected with the exploitation of land was naturally increased and also as a result of recent industrial developments, the utilization of land has made steady progress, and the disposition of the land is settled under "Regulations for Conditional Sale."

Those who are desirous of obtaining sanction for the sale of principal and by-products make their applications according to the "Regulations for the Sale of Forestry Products," and the number of such applicants is gradually increasing.

Regulations regarding the Encouragement of the planting of Camphor Forests in Taiwan were issued, by which the land was leased on condition that in the event of the successful working of their undertaking, leaseholders might obtain the right of working such forests without any compensation, and moreover sprouts were supplied free of any charge. As a consequence of these encouragements, the number of applicants for the free lease of the Government land has considerably increased.

The investigation of forests is both

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extensive and comprehensive so that on completion, the results will doubtless furnish rich materials for reference as to the disposition of affairs connected with land. The people of the island are ignorant of all ideas regarding the necessity of preserving natural resources and the injurious effects from such ignorance are not few. Beginning with 1906, investigation regarding the general preservation of forests was started and as many as 100 forests were brought under such investigation. It is expected that a certain length of time will be required for the completion of the investigation, but places of importance which need immediate attention, such as taking preventive measures against flying sand in Taichu and Shinchiku Provinces and the building up of forests at the fountain-heads in Taihoku, Taichu, and Tainan, are now being carried into effect.

The question whether the land is adapted to the cultivation of camphor-trees or not must be settled by the investigation of the nature of the soil before any forestry plans are adopted and therefore regulations for such investigations and plans were issued, in consequence of which investigations have been conducted, some of them being now well-nigh complete.

Besides the above, inquiries are being instituted as to which regions are adapted to emigrants, together with basal investigations regarding the management of forests.

As Koshun stands in the torrid and temperate zones, nursery and experimental farms for economic plants which find congenial growth in these islands have been established with the purpose of protecting valuable timbers. This measure was regarded as a work of high importance to the successful exploitation of the island, so that in Ako Prefecture, the nursery for torrid zone plants was established, and the work connected therewith has made steady progress, and there are botanical gardens both for sample exhibits and the classification of tropical plants.

One of the most promising productive industries is the cultivation of the American hemp in the extensive and most barren districts not yet satisfactorily utilized to which encouragement is given. Therefore, the seed-bed for hemp was established in Ako Prefecture, the aim being the cultivation of sprouts, besides having under its control the encouragement of the cultivation of the tropical fibrous plants, and the cultivation, distribution and other items of experiment regarding seeds.

A seed bed was established in Shinchiku and Kagi Prefectures with the object of cultivating rubber trees, also having in charge affairs relating to the comparative experiments of similar trees both at home and abroad. The trees are being planted upon bare and treeless hills; and efforts are also being made towards the improvement of these forests, thus creating model farms to be established in various parts of the island. With a view to acquaint the people with the necessity of forest culture, a nursery for plants under the control of the Industry Bureau was established in Taihoku, where plants of the island, from Japan and abroad were either planted or seeds were introduced, while in various prefectures, nurseries were established, the expenses being defrayed by local taxes.

Camphor-trees are characteristic plants of the island and furnish materials

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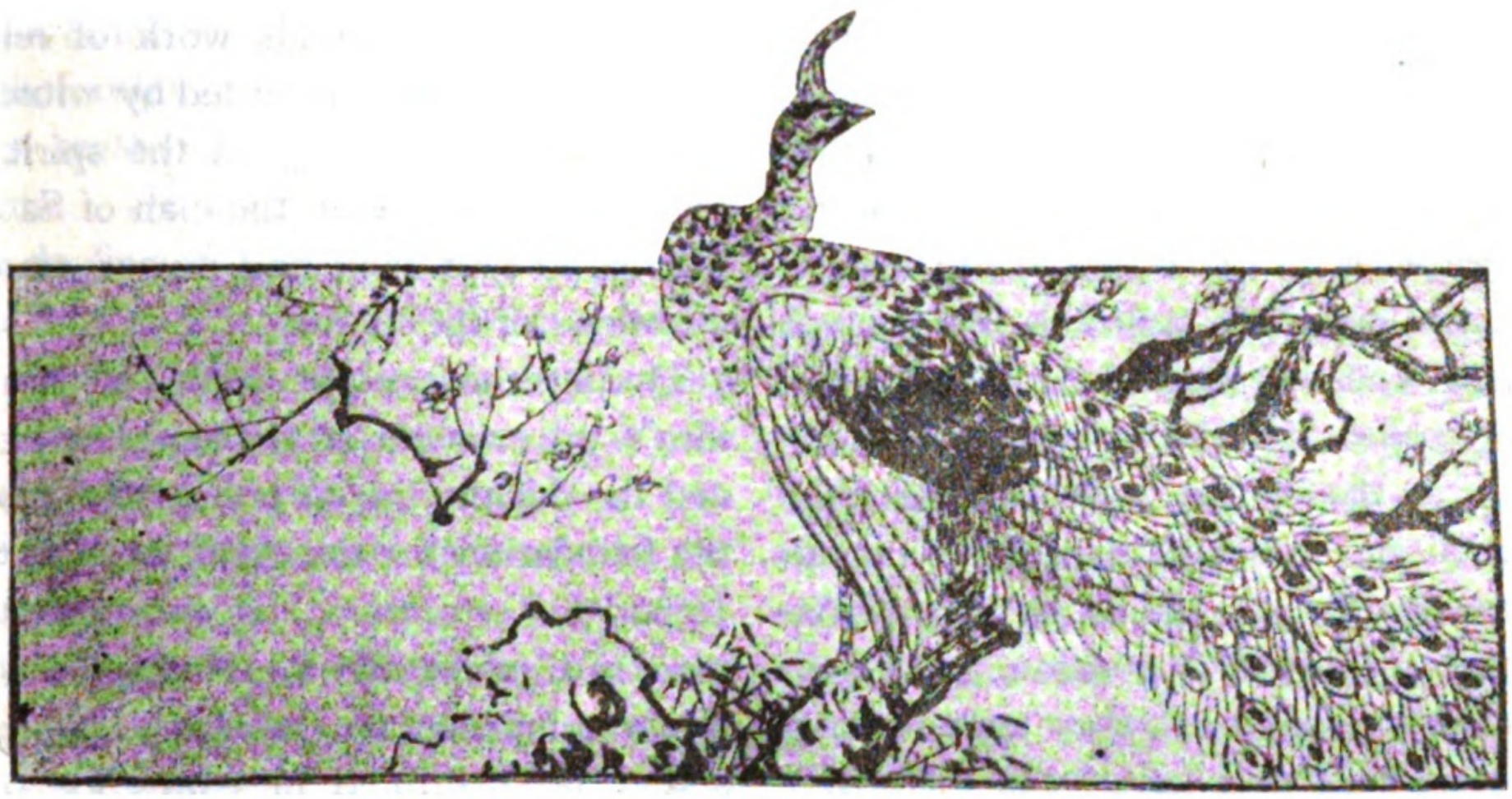
for the manufacturing of camphor, the rich and excellent qualities of which are recognized by the world at large. In order to keep up a sufficient supply of materials, efforts are being made towards increasing the number of plants, and by establishing nurseries in various parts of the island, the camphor forests are being built up with splendid results. Applications for nursery plants have steadily increased in number and the supply has not been sufficient to meet the ever increasing demand. Under the circumstances, in Taihoku and ten other prefectures, camphor seeds have been distributed free of charge, while in Kagi, a nursery-bed was built for the purpose of encouraging the camphor industry, where the young plants are being cultivated.



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BUSHIDO OF SATSUMA

By K. S. KOMORI

EX-COMMISSIONER OF THE DEPARTMENT OF EDUCATION

(TRANSLATION)

IX

DURING several years preceding 1851, when Nariakira succeeded to the principality, the clan leaders, who were in sympathy with the passive policy of the Tokugawa Shogunate, exerted all their power to prevent Nariakira, whose ability they feared, from becoming the ruling prince, and sought to influence his father to make a younger son, Hisamitsu, his heir and successor.

However, there were among the influential men of Satsuma, a few staunch friends and admirers of the talented and progressive Nariakira, and these took steps to thwart the action of the chief councilors, secretly organizing themselves for the purpose of placing Nariakira in his rightful position. But their plan was discovered, they were accused of conspiracy and ten of the men were sentenced to commit *hara kiri*, the others being sent into exile in distant islands.

Such a high-handed move caused great excitement among the clansmen, and although the clan government made every effort to calm them, it was of no avail, and the state of affairs seemed to threaten an uprising.

Nariakira was still not without powerful friends, and at this juncture *Daimyo* Kuroda, of the Province of Chikuzen, brought the claims of the Prince before one of the ministers of the Tokugawa Shogunate, Abé Isenokami, and succeeded in placing Nariakira in power.

Drastic reforms in the administration were the result. Men of ability were placed in responsible positions; foreign civilization and methods of military training were introduced. Nariakira was very earnest in his work of reformation and he was rewarded by witnessing a complete change in the spirit of his people, and seeing the clan of Satsuma rise to first rank and power among all others of the nation.

During those eight years of Nariakira's government of Satsuma, he planned the definite line of policy that made the foundation for the great work of the Imperial Restoration. In every department of administration, in finance, education and industry, in foreign and home affairs he instituted measures for promoting the interests of the Emperor, and sought to instill in the people great reverence for their sovereign.

The Emperor, never coming in contact with his people, was regarded as a sort of demi-god (being called then as now *Tenshi Sama*, which means, Son of Heaven), but not as the real source of power over the nation. The Tokugawa *Shogun*, after assuming the reins of government, endeavored to suppress the war-like spirit of the *samurai* class, and promote literature and the arts, and this in the end, proved a powerful weapon against them, as it

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happened that *ronin*, or knight-errants, were the chief ones who developed into literati, and became imbued with strong reverence for the Imperial family, looking upon it as the supreme head of the nation, and disseminated their ideas among the masses during their wanderings.

The great aim of Nariakira was to accomplish the unification of the Empire; to accord to the Imperial family at Kyoto the rightful place in the affairs of the nation at home and abroad, and to assist the government of the Tokugawa *Shugun* by demonstrating to them the importance of progress in accordance with foreign systems in naval and military matters, as well as in diplomatic affairs. He regretted, from his heart, the decline of the Imperial prestige and the domination of the military government of the *Shogun*, and he had set out to effect Imperial restoration. In a proclamation he is said to have referred to the Emperor's authority in terms like the following :—

"The land of Satsuma, and its people have been entrusted to my care, by the Emperor at Kyoto, and I do not, in any way, consider them my own possession or subjects." At that time, when the power of state was yet firmly in the hands of the *Shogun*, no less powerful *daimyo* would have dared express himself in such terms, in official documents.

When the Imperial Palace in Kyoto was destroyed by fire in 1854, Nariakira was in his native province of Satsuma; upon receiving the news, he wrote at once to the *Daimyo* of Owari, who was a relative of the *Shogun*, and in his letter this passage appeared: "The present destruction which has befallen the Imperial Palace at Kyoto, must be regarded as punishment sent by Heaven upon the nation for its discourteous treatment of the Imperial family, for the *Shogun's* government has been inclined to restrict the allowance made to the Imperial Court, though it was an insignificant sum, not at all sufficient to effect the expenses required for national defense. [The Government was then much occupied with strengthening the defenses of the country, because of the advent of Commodore Perry at Uraga.] But this catastrophe will make necessary the expenditure of an enormous sum. It is most desirable that the reconstruction of the Palace should be accomplished with greatest care, so that there may be no fear of further punishment from Heaven."

Be it said that both the Prince of Owari and the Prime Minister of the Shogunate, Abé Isenokami, were greatly moved by this protest and appeal, and the building of the new Palace was proceeded with accordingly.

Nariakira himself made a present of a considerable sum for the personal use of His Majesty, which was gratefully accepted by him, who sent in return by way of appreciation, an original poem written with his own hand. Greatly impressed by such an expression of Imperial gratitude, Nariakira redoubled his efforts in the cause of reverence for the Emperor, and when in Kyoto, would go secretly to the neighborhood of the Imperial Palace to make obeisance, and visited incognito the prominent Court nobles, such as Konoye and Sanjo, to consult them on national affairs.

When the Emperor was informed of Nariakira's motives, he was very pleased, and issued to him a secret Imperial Edict to proceed at once in case of national

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crisis, to the Imperial capital with his band of soldiers to guard the Palace. Deeply moved by this mark of the Emperor's appreciation, Nariakira took oath to exert all his power in behalf of the Imperial family, and retired to his native province, and from that time the Satsuma clan became filled with strong reverence for the Mikado.

Nariakira endeared himself to his people by being one of them ; by leading instead of driving. He encouraged literary and military arts taking part himself in educational work and personally participating in the drill of his troops.

He did not rescind the decrees of his predecessors, but emphasized and enlarged upon all the creditable laws, and urged his people, by proclamation and example, to upright and worthy lives.

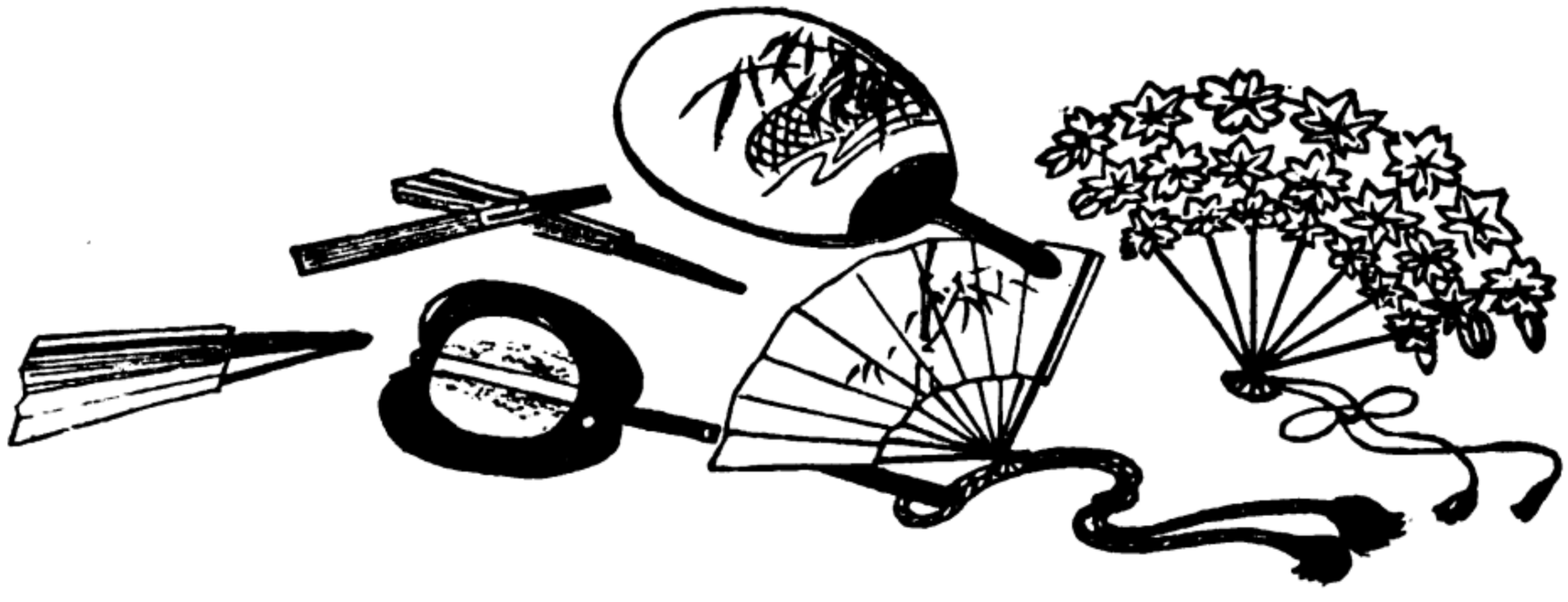
He received wild cheers from the waiting crowds about his gates when he arrived, on a certain occasion, at his official residence in Kagoshima, the capital of Satsuma, by issuing the following proclamation :

" Hereafter, any person desirous of giving me advice, shall do so without reserve. Officials of every grade and department should abide by regulations established by the preceding prince, and without selfishness or greed, take the path of righteousness. They should be careful that the views of high and low alike are allowed to be fully expressed, and all steps should be taken only after careful and mature consideration. *Samurai* of every grade should be diligent in learning both literary and military arts ; should observe habits of simplicity and frugality, and the rules of good faith. Farmers, mechanics and merchants must likewise abide by established laws." etc. etc.

Another proclamation admonished his clansmen against rudeness or breach of etiquette as follows : " *Samurai* should follow strictly the code of etiquette and must be of use to the State by being diligent not only in the study of military arts, but also in the path of learning. Such are the real duties of a *samurai*, and it is to be regretted that there have been instances where *samurai* were rude and pugnacious, due, perhaps, to the degeneracy of the *samurai* spirit."

This was well received, and the headman of each division assembled all the *samurai*, explaining verbally the Prince's order.

It was strictly forbidden to commit acts of contravention of good faith, and each *samurai* of the clan was required to present a written oath to observe the rule, a transgression of which was punished by ostracism, and the spirit of Satsuma *samurai* greatly improved from that time.



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KAGOSHIMA, SATSUMA

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DEPARTMENT OF COMMERCE, TOKYO. *Le Departement du Commerce á Tokyo.*
Das Ministerium für Landschaft und Handel, Tokyo

CUSTOM HOUSE, YOKOHAMA. *La Maison du Douane á Yokohama*
Das Zollhaus, Yokohama

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JAPAN'S FOREIGN TRADE*

THE great increase in the volume of trade in 1910 must certainly be attributed to the favorable condition of the economic world generally. The flourishing state of the export trade was, however, also due to various other causes, the principal of which were the prosperous condition of the silk industry at home, especially the large output of spring cocoons, which resulted in an increased exportation of raw silk, *habutae*, and handkerchiefs, and the comparatively slight fluctuations in the price of silver and maintenance of a higher price by that metal than in the preceding year, which gave rise in China to a demand for foreign goods; moreover, an abundant harvest of agricultural products in China led to a very flourishing trade with that country and resulted in an increased exportation of cotton yarns, cotton fabrics, towels, umbrellas, refined sugar, marine products, and timber; and still another cause was the brisk exportation of cotton knit undershirts and *habutae* to British India.

The prosperous condition of the import trade was mainly owing to an increased importation of materials for tissues, such as ginned cotton, wool, woollen yarns, and vegetable fibres, iron materials, wheat, wheaten flour, chemical and mineral fertilizers, woollen textiles, and kerosene.

On account of the flourishing of the export and import trade in 1910, the trade with the various countries showed an increase on the preceding year. There was a marked advance especially in the trade with Great Britain and its possessions and colonies, total volume of the trade with which amounted to $150,061,475, or about one-third of the entire trade of the country, being an increase of $31,082,612 on the preceding year; of this increase $3,397,433 was obtained in the exports and the remaining $27,685,189 in the imports. The increase of $23,448,599 in the imports from the British possessions and colonies was mainly due to the increased importation of raw cotton from India and wool from Australia. The trade with Great Britain amounted to $60,241,137 which was an increase on the preceding year of $3,580,924; for although the export trade showed, on account of poor sale of *habutae* and copper, a decrease of $655,656, there was, owing to an increased importation of woollen fabrics and iron, an increase of $4,236,580 in the imports.

Next to Great Britain, the largest trade was done with the United States and its possessions, the total amount being $103,787,859 which was equivalent to 23 per cent. of the entire foreign trade of Japan and was $7,116,206 in excess of the amount for the preceding year.

The trade with the United States alone amounted to $99,200,707, an increase of $6,405,552 on the preceding year; for while the imports increased by no more than $327,997 the exports amounted, on account of the brisk sale of raw silk, tea, and straw-plaits, to $71,851,124, or 31 per cent. of the total exports from Japan, being an increase of $6,077,555 on the preceding year.

Our trade with France and the French Indies amounted to $27,554,647; while the imports from the French Indies were less than those of the preceding year by $967,157 through a falling off in the importation of rice and cotton, the trade with France exceeded that of the preceding year by $1,702,377 on account of an increased exportation of *habutae*, straw-plaits, camphor, and copper, so that the total trade with that country and its possessions showed a net increase of $608,940.

Our trade with Germany reached $27,557,120, and showed an increase of about one and a half million dollars on the preceding year in both the exports and imports. There was also an increase in

* From Annual Report, Department of Finance.

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the export trade with Italy, Belgium, and Austria-Hungary; the trade with Italy, for instance, showed an increase of over two million dollars on account of an increased exportation of raw silk to that country.

As to the import trade with these countries, although there was a slight decrease in the imports from Austria-Hungary on account of a falling off in the importation of paper, there was an increase in the importation of iron from Belgium while various goods were largely imported from Italy, so that the import trade with these two countries showed an increase on the preceding year.

There was also an increase in both the export and import trade with the Netherlands and the Dutch Indies. Further, there was an increase of $8,474,731 in the exports to China and of $10,841,501 in the imports from the same country. The trade with the other countries was on the whole also brisk.

Of the thirty-seven open ports of our country, those with the largest volume of foreign trade are the ports of Yokohama and Kōbe. The total exports and imports at Yokohama in 1910 reached the value of $189,729,511, or 41 per cent. of the entire foreign trade of the country, of which $112,587,235 was the value of the exports and $77,142,276 that of the imports, both thus showing an increase on the preceding year. The whole of raw silk, one of the principal articles of export of Japan, and 89 per cent. of *habutae* were exported from this port. As the harbor improvement works at the port are now approaching completion, the trade at Yokohama may be confidently expected to show a further expansion in the near future.

The trade at Kōbe amounted to $176,341,173, or 38 per cent. of the entire trade of the country; of this amount $61,057,384 represented the value of the exports and $115,283,789 that of the imports, both of which thus exceeded the respective amounts of the preceding year.

As Kōbe has in its rear an industrial district, the imports of raw materials for industrial purposes amount to $65,911,524, the value of raw cotton imported there reaching $53,545,407. Cotton yarns were exported from this port to the value of $12,703,344; and there was also a large exportation of cotton manufactures like cotton tissues and cotton knit goods.

The total import and export trade of these two ports amounted, then, to $366,070,684; or, in other words, 79 per cent. of the entire foreign trade of the country passed through these two ports.

Next in importance to these ports is Ōsaka, which exported last year to the value of $37,909,280; more than half its exports and imports were taken up by cotton manufactures and vegetable fibres respectively.

Next in order of the volume of trade is Moji, whose trade amounted last year to $17,086,267 its chief exports were coal and yarn and its chief imports sugar, raw cotton, and fertilizers.

Shimonoseki is an important port for communication with Chōsen, and the trade with that peninsula is briskly carried on there, consequently the figures for the foreign trade of the port show a decrease from those of 1908, as the result of the fact that the amounts of our export and import trade with Chōsen from September last were not included in the foreign trade returns for 1910.

Nagasaki shows a slight decline in its trade; but Yokkaichi and Shimizu, which are situated on the Pacific Coast between Yokohama and Kobe and are convenient for communication by sea, have steadily progressed and their trade showed an advance on the preceding year. The open ports on the coast of the Sea of Japan, however, have been affected by the depression of the trade with Russia in consequence of the closing of the free port by that country, and their trade last year was quite insignificant.

The ports of Hakodate and Otaru in Hokkaidō are, with the development of part of the country, yearly increasing their exports. Muroran has been growing in prosperity since the establishment of the iron-works with joint Japanese and British capital; but its imports showed a slight decline on account of a

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decrease in the importation of machinery required for the equipment of those works.

The export trade in 1910 reached an unprecedented degree of prosperity; and the total volume of exports, if the exports to Chōsen are included, was equivalent to 231 per cent. of the volume ten years previously.

The export of raw silk amounted to $69,016,470, of which 71 per cent. in value was exported to the United States, 16 per cent. to France, and about 10 per cent. to Italy; and waste silk was exported to the value of $4,208,672, of which 73 per cent. went to France and 20 per cent. to Italy.

The export of *habutae* amounted to $14,492,618; although its export to Great Britain and the United States fell off, that to France increased, so that there was a net increase on the preceding year of $1,594,026; and 21 per cent. in value of the exported *habutae* was sent to Great Britain, 8 per cent. to British India, 31 per cent. to France, and 14 per cent. to the United States.

Silk handkerchiefs were exported to the value of $2,430,889, an increase of $522,837 on the preceding year; the greatest amount was sent to Great Britain.

The export of cotton yarn amounted to $22,673,482, of which 89 per cent. was exported to China. The export of cotton fabrics rose to $10,231,267, an increase of $1,394,774 on the preceding year; and although there was a slight falling-off in the export of shirtings, the export of cotton and cotton drills showed an increase, while that of cotton knit undershirts has annually increased and stood last year at $3,005,766, of which 73 per cent. was exported to British India.

There was also an increase in the exportation of textile manufactures, hats, caps, and clogs. The export of matches amounted to $5,194,833; their principal destination was China, but their sale last year was limited, owing, probably, to the recent establishment of match-manufactories in various parts of that country; the export of Japanese matches last year was less than in the preceding year by $380,194.

The exports of fancy matting, of which over 80 per cent in value usually went to the United States, declined as compared with the preceding year on account of their poor sale in America.

Porcelain and earthenware, which also usually found largest sales in the United States, showed a slight falling off in their exportation to the States; but as they were exported in larger quantities than usual to Europe, the net result was an increased exportation.

Lacquer-ware showed a slight increase in exportation to both Europe and America. There was an increase of over $500,000 each in the exportation of straw-plaits to America and France; and as their exportation to Great Britain and Germany was also fairly good, the total increase was over $1,360,000.

Copper was exported to the amount of $10,402,859; as it had a poor market in Great Britain, it showed a decline compared with the preceding year.

Tea found steady sale in the United States and Canada, and showed an increase of $692,897 on the preceding year. The exportation of camphor to France increased, but that to Great Britain, Germany, and the United States declined, with the net result that it showed a decrease of $252,514.

The other articles which showed a marked increase on the preceding year in their exportation were agricultural and marine products, fish-oil, sugar, hides, skins, buttons, printing paper, metal manufactures, cement, timber, bamboo-ware, screens, brushes, and toys, while those which showed a marked falling-off were alcoholic liquors, tobaccos, rape oil, vegetable wax, and coal.

The volume of import trade in 1910, (Chōsen included), was equivalent to 164 per cent. of the volume ten years previously. Among the imports the most marked increase was shown by raw cotton, the import of which amounted to $79,610,904, or more than one-third of the total value of the imports for the year, being an increase on the preceding year of $25,457,010; and of the total quantity imported, 63 per cent. came from British India, 23 per cent. from China, and 9 per cent. from the United States.

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Wool showed an increase of $2,214,-152; and of the quantity imported, 34 per cent. came from Great Britain and 55 per cent. from Australia.

Of yarns and threads, the import of raw tussah silk and cotton yarns declined, but that of linen and woollen yarns increased. Among the cotton tissues imported, grey and white shirtings and cotton satins, italians, prints, velvets, plushes, and victoria lawns fell off; but cotton umbrella cloths showed an increase. The importation of linen tissues rose to 1,809,816 yards, valued at $363,505; and most of these tissues are exported after drawn-work or other work has been effected.

Of woollen goods imported, woollen cloths and serges show an increase on the preceding year of 4,618,029 yards and $2,095,019; and of the quantity imported 72 per cent. came from Great Britain and 20 per cent. from Germany.

Although the importation of flannels and alpacas increased from the preceding year, muslins and cashmeres have shown a tendency to gradual decline since their manufacture was commenced in Japan.

There was a slight increase in the importation of clothing, paper, leather, and soda; but dry indigo and coal-tar dyes showed a decline. The importation of kerosene showed a decrease of 17,670,000 gallons in crude oil, but an increase of 11,420,000 gallons in illuminating oil.

The value of iron and steel materials imported rose to $17,075,378, being an increase on the preceding year of $3,602,440, while the importation of copper, lead, tin, zinc, aluminium, and alloys amounted to $4,749,225, an increase of $1,365,000, and that of metal manufactures to $4,713,821; among these manufactures, an increase was shown by iron nails, mechanic's tools, and agricultural implements, while there was a falling off in bridge materials, electric-wire poles, and other building materials. Axles, vessels, scientific instruments, and machinery were imported to the value of $11,809,569, a decrease of $2,310,231; and although the importation of railway passenger cars and freight wagons, and their parts increased, there was a decrease in the importation of locomotives, parts of electric cars, bicycles and their parts, steam vessels, and machinery.

Of the cereals, the importation of rice was, on account of the abundant harvest of the preceding year, reduced by $2,470,689; but that of wheat and wheaten flour, on the contrary, increased by $1,120,281.

Other articles which showed a marked increase in importation were fertilizers such as phosphorite, crude nitrate [of soda, and crude ammonia, shells, coal, paraffin wax, rape seed, crude caoutchouc, and pulp; while those which showed a marked decrease were superphosphate of lime, peas and beans, oil-cake, cow-hide, table-salt, leaf tobacco, and logwood extract.

The number of vessels which entered or cleared from the open ports for purposes of foreign trade in 1910 was 22,453, with an aggregate tonnage of 40,391,341 tons, showing, when compared with the preceding year, a decrease of 2,301 vessels, but an increase of 708,388 tons.

Of these vessels, steamers numbered 18,917, with an aggregate registered tonnage of 40,190,845 tons, being a decrease from the preceding year of 1,055 vessels, but an increase of 758,728 tons. Japanese steamers numbered 11,923, with a total tonnage of 18,636,844 tons, which is equivalent to 46 per cent. of the total tonnage of steamers which entered or cleared from Japanese ports and showed a decrease from the preceding year of 461,257 tons.

The entry and clearance of British, American, French, Norwegian, Russian, Dutch, and Austro-Hungarian steamers all show an increase in tonnage on the preceding year.

In short, the prosperous condition of the export and import trade of Japan last year resulted in an increase in the tonnage of steamers which entered and cleared from Japanese ports.

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THE SHOPS OF TOKYO

ONE of the most interesting things for a tourist in Japan to enjoy is a ramble through the many districts of real Japanese shops that express the true life of the people, untouched by Western influence; it gives the foreigner a true idea of the native methods and manners in the ordinary work-a-day world.

This is not found in those particular places gotten up to receive the tourist, where semi-Western ideas and airs are established; nor in the ambitious department stores founded, kept, and worked upon Western principles. It is not there that one sees and enjoys the Japanese as they were and are, unaffected by a confusion of misunderstood Occidental progressive ways and means.

The usual tourist in Japan wants to see the people as they are, not how much they effect to have imbibed of foreign ideas, whether good or bad; and it is in his tour, on foot, through the by-ways of the different cities, that he will find much to engage his interest.

Great differences will be found between the native shops and those of foreign countries; they have no windows, are wide open to the street (and there are no sidewalks on the streets where these thousands of mere booths abound), and customers rarely need to actually enter, as they can make their purchases standing in the street outside. But in the case of dry goods, books, papers, drug articles, a *zabuton*, or flat cushion, is presented on the outer edge of the floor for the customer to sit upon.

On approaching the store he is generally met with a bow—for the Japanese are incessantly bowing—and with the welcoming word *irasshai* or "come in"; should the customer stay for any length of time or appear to be one who will patronize the store to a generous amount, a cup of tea is brought, which is always a mark of respect and good-will. One of the singular customs among Japanese shopkeepers, is that a customer is always first approached by an attendant, who usually is not well posted as to the stock and prices; and upon inquiry as regards the latter, if it is not marked, the boy turns to another, and that one to the next, and so on if two or ten, until finally the master is reached, and he will invariably consider a moment or two, then turn his head on one side, draw in his breath through his teeth, and convey the intelligence to you. It is all most deliberate, for no one is in a hurry, and all are comfortably squatting, some enjoying a pipe with the indispensable *hibachi* alongside, that furnishes light from the charcoal neatly arranged in the rice straw ashes, and where also is a receptacle for the ashes of pipe or cigarette.

Another peculiarity is that no shopkeeper will bring out his best wares at first, nor until you have stayed some time, engaged his attention and interest, when by degrees he brings forth from hidden and secret quarters, his best things, that he usually handles with a pride and admiration that beams all over his face. Another cup of tea, and a further lengthened discussion will absorb much more time and perhaps

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further developements of still better things in his own particular line. But of course in the purchase of the necessaries of life, no such deliberation or time is spent upon the article required.

On leaving the store after making the purchase, all call out in chorus "*Maido arigato*" (many thanks), at the same time making profound bows, all of which creates a pleasant feeling of friendliness and politeness.

The dry goods store, or *gofukuya's* is where piece goods and prints, of every conceivable Japanese pattern, are sold, the majority are in blue, but of every shade imaginable.

In the china shop, or *setomonoya's*, very few pieces are of foreign shape, the brilliant array being exclusively of Japanese plates, bowls, cups, tea things, *hibachi*, jardiniers, etc., mostly of blue and white; sea-green, red and bright yellow lending contrasting notes of color.

Umbrella and lantern shops of the native kind, supply those made of oiled paper (see illustration). These umbrellas, a remnant of by-gone days, are larger than the Western type and are very effective and decorative in appearance, though clumsy and awkward to handle.

The kitchen utensil shop is one of great interest, where a blending of native and foreign household necessaries are kept in great profusion. Most of the native utensils are exceptionaly well made, and the various pieces most interesting. Here will be found the charcoal stove in various sizes and different forms; sets of tubs, brass bound, that look so inviting to the householder; brooms, brushes and dusters of all descriptions; a cheap straw sandal that is used by servants in the back yard, and usually the *waraji* or coolie sandal is to be bought here.

The stationery shops, *bunboguya's*, are very numerous and contain articles needed by students. Japanese writing paper is sold by the roll. Ink sticks are sold in all grades and sizes as well as liquid ink sold in bottles, each with a string around the neck and a metal ring to slip over the finger by which the student carries it to school, and is generally spattered all over with it; and it is a constant source of worry and vigilance on the part of a foreigner wandering about, to look out for the school boys who throng the narrow streets, to avoid being carelessly struck by a bottle of ink and decorated with its contents. The stationers are unusually well supplied with books and paper of every description and a good supply of brushes which form the native instrument for writing, although more advanced students are also taught the use of the pen.

Very essentially Japanese are the places where cotton wadding is sold; these merchants are called *wadaya*. They sell the cotton wadding and floss silk much used for bed quilts, cushions (*futon* and *zabuton*) and the finer floss silk or cotton to interline the outer clothing for winter.

The *futonya* (bed clothes merchant) is one that is patronized by the middle and working classes, as the better class make their own bedding. These quilts and cushions are displayed in the open store, as seen in the illustration.

Kagamiya, or mirror sellers, are of very old standing and it seems extraordinary that there are so many who prosper in this particular activity; it leads one to suppose that the Japanese are very fond of admiring themselves. These mirrors—few of which are large, as the natives effect their toilets squatting upon the floor—are very prettily and tastefully framed; they usually take the form of a small swinging toilet mirror, supported by a litt.e case of drawers, which holds the many requisites used to improve the facial appearance.

The *inbanya*, or signature stamp merchants, generally couple the sale of semi-precious stones and articles made of jade and crystal, with that of making the *han*, or seal, used by all Japanese for signatures. The very common ones are made of wood, but the better ones are jade, crystal, horn, ivory or a stone which resembles porphyry marble. These stamps are always used with red ink, which is made of vermillion boiled in oil, carried in a small box for ready use at all times.

The toy shop-keeper, or *omochaya*, has

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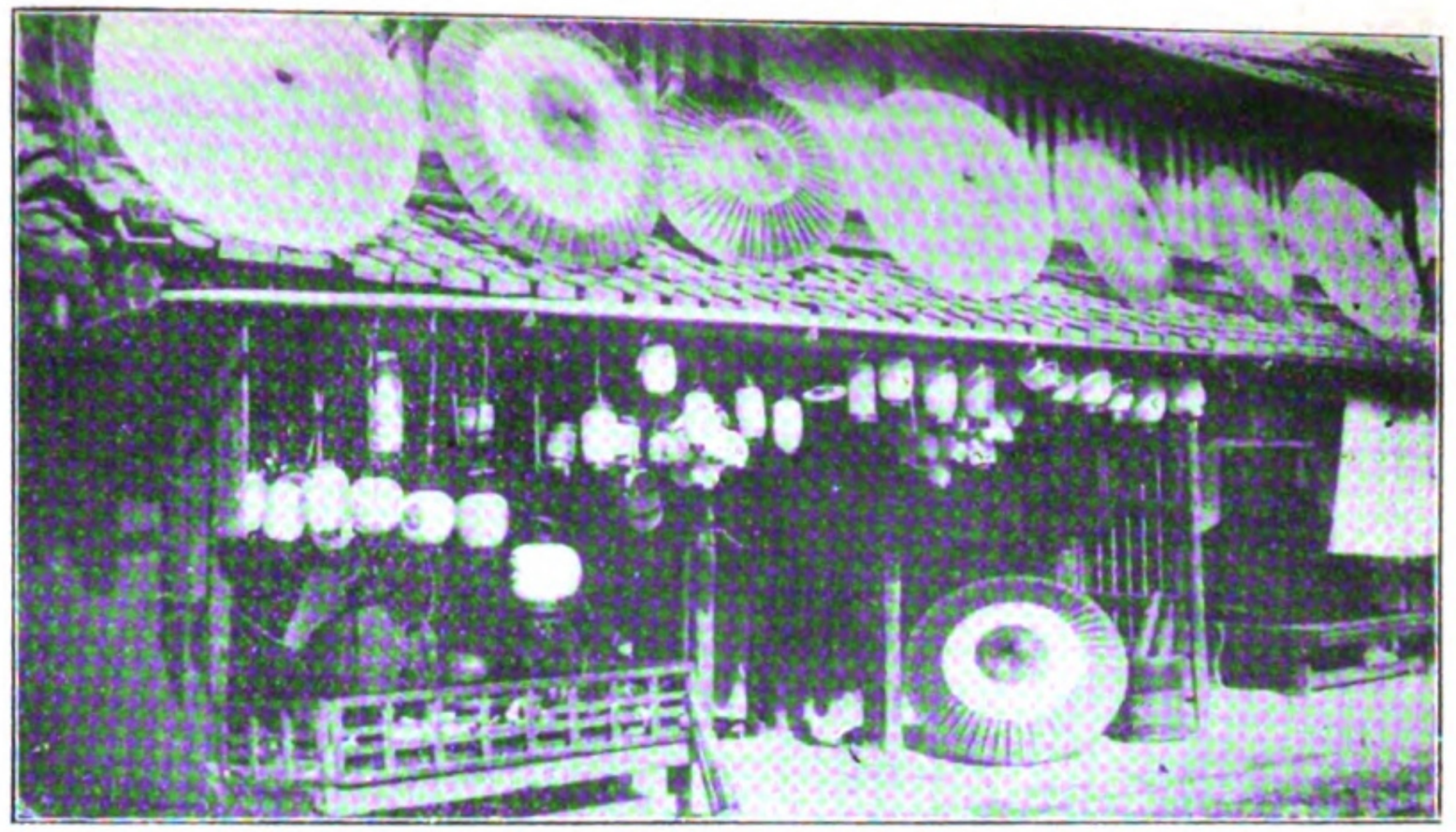
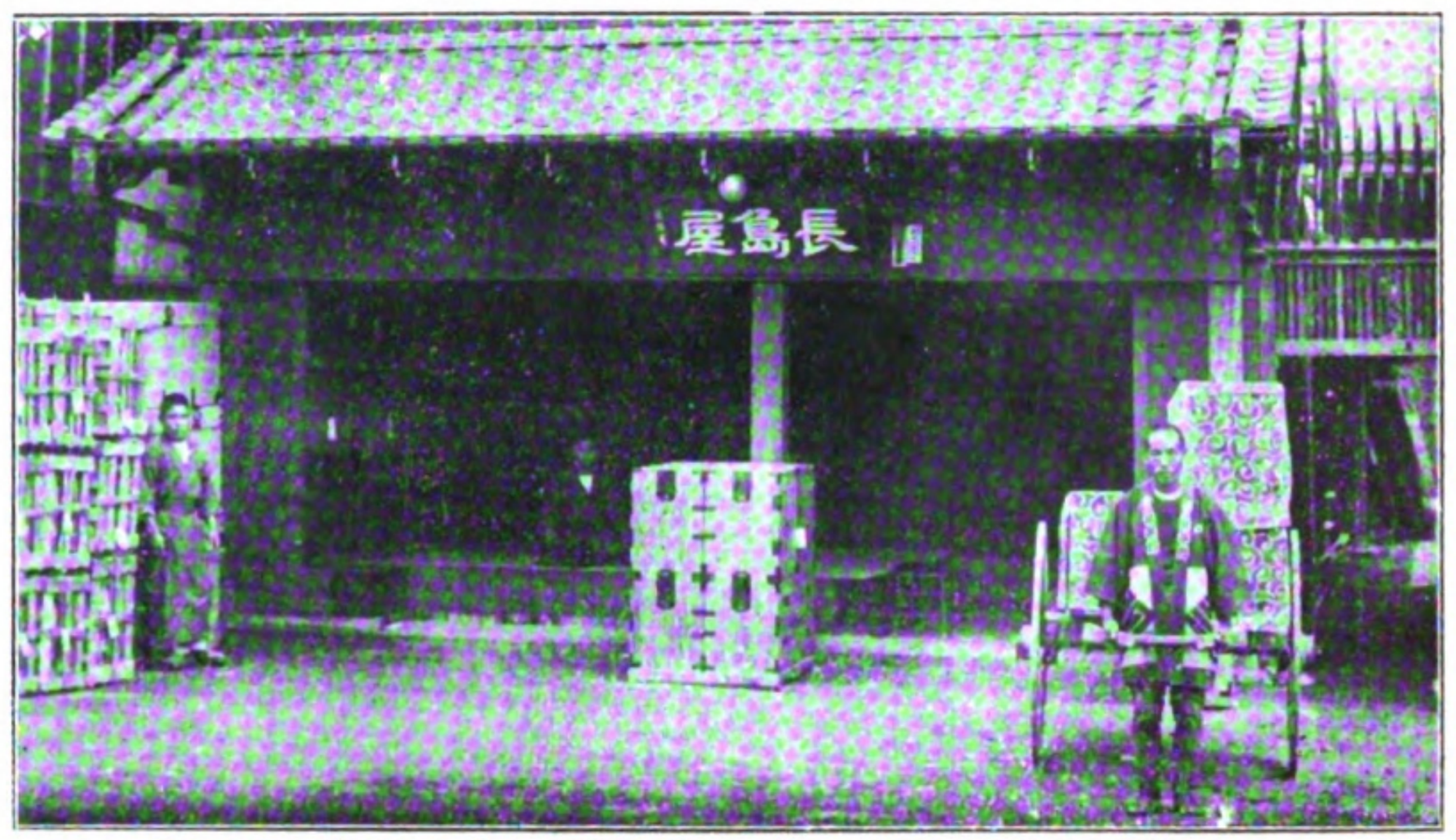
BEDDING AND CUSHIONS. *Boutique des couvertures et des coussins. Die Bettdecken und die Polster*



LANTERNS AND UMBRELLAS. *Boutique des lanternes et des parapluies. Die Laternen und die Regenschirme.*

DRY GOODS. *Negociant general. Die Ellenwaren.*



CHESTS (*Tansu*). *Boutique des commodes. Kasten.*

SHOPS OF TOKYO. *LES BOUTIQUES DE TOKYO. DIE LADEN VON TOKYO.*

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KITCHEN WARE. *Utensiles de la cuisine.*
Küchenzeug.

POTTERY AND PORCELAIN. *Porcelaine et poterie.*
Die Töpferware und das Porzellan.

TOYS. *Tabletterie. Die Spielzeuge.*

SUGAR. *Boutique du sucre. Der Zucker.*

SHOPS OF TOKYO. *LES BOUTIQUES DE TOKYO. DIE LADEN VON TOKYO.*

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one of the most interesting of all the tiny stores; it is filled with all kinds of toys it seems possible to imagine, both native and foreign; and many cleverly contrived from a combination of the old with the new foreign progressive ideas of mechanism, some of which are worked by water or wind, and are most ingenious. Flying machines, automobiles, steam engines, magic and moving picture lanterns are some of the up-to-date expressions for the amusement and enjoyment of the young that crowd these popular shops.

Many styles of foot gear are displayed by the *getaya*, or clog merchant. Clogs used in rainy weather, called *ashida*, have an extra ajustable cap over the toe part to prevent the toes from becoming splashed with mud. The rain clog stands high from the ground, perched, as it were, upon two upright thin hardwood boards. The fine weather clog is made of a solid piece. There are also sandals of various types and grades. The Japanese judge each other and their traits by the foot gear they wear.

In glass shops, *garasuya's*, every conceivable utensil necessary for the home is to be found. Varieties of wind bells tinkle continuously, and globes and tanks of glistering gold fish usually form one of their attractions.

The sugar dealer, or *satoya*, is a merchant of great importance in Japan. There are many kinds of sugar, but the most used are the brown soft sugars of various grades; the better quality white, is like the English moist sugar. The crystalized sugars are little used. The illustration shows the different kinds of sugar in glass cases and some of coarser quality in tubs, but usually these sugars are kept in matting bags. Some of these stores also sell confections made up of flour and sugar; it is neither a biscuit nor cracker, nor yet a candy, but a sort of go-between.

The confectioners are a busy lot, for the Japanese like their so-called sweetmeats. There are many forms, but all made on the same base, a mixture of flour of one kind or another, sometimes of rice, sometimes of beans or wheat, and sugar. Those of the inferior grade, but popular among the children are called *teppodama*, being a paste of black sugar and bean flour. *Karinto*, a paste of white moist sugar and rice flour is made, or rather cast in baking irons to represent fish, boats, helmets and all sorts of shapes to attract children.

The *komeya*, or rice merchant, reminds a foreigner of the village miller, for these shops are generally enlivened by a pounding machine worked in full view to the passer-by; many are still operated by treadle, and a man wearing only a loin cloth may be seen working it with his foot, hour after hour, seemingly without ever getting tired; but in the more advanced shop these machines are saddled to an electrie motor. The sorting, cleaning and winnowing of the rice seems to be a constant labor in these shops.

The fishmonger is called *sakanaya*. The fish trade is an enormous one, as it constitutes, outside of rice, the principal article of food. It is sold fresh, salted, cured and dried; some of the latter are put up in pieces resembling black bananas, but so hard they have to be planed by a carpenters plane for use; these are used more for giving flavor to a bowl of rice, or the shavings are added to make a very savory dish of soup.

A most interesting thing is the wonderful way the *sakanaya* handles and prepares the fish. The larger fish, of which there are many, are cut up in small sections and pieces, with every bone cut out with great dexterity, for not a particle is lost.

Like all other countries there are many kinds of fish, each having their season. Some of the most popular being the *aji* (horse mackerel); *iwashi*, (sardine; *tayori* (half beak) and grey mullet, which are sold by the piece; whilst the larger kinds such as *maguo* (tunny), *tako* (octopus), *tai* (porgy), *katsuo* (bonito), *hirame* (flounder), and *same* (shark) are cut in pieces.

Some of the fish is sold cut in very small delicate slices and is eaten raw; and every fishmonger is supplied with plates and saucers, upon which he neatly arranges the raw fish nicely embellished with finely cut fresh relishes obtained from the greengrocer.

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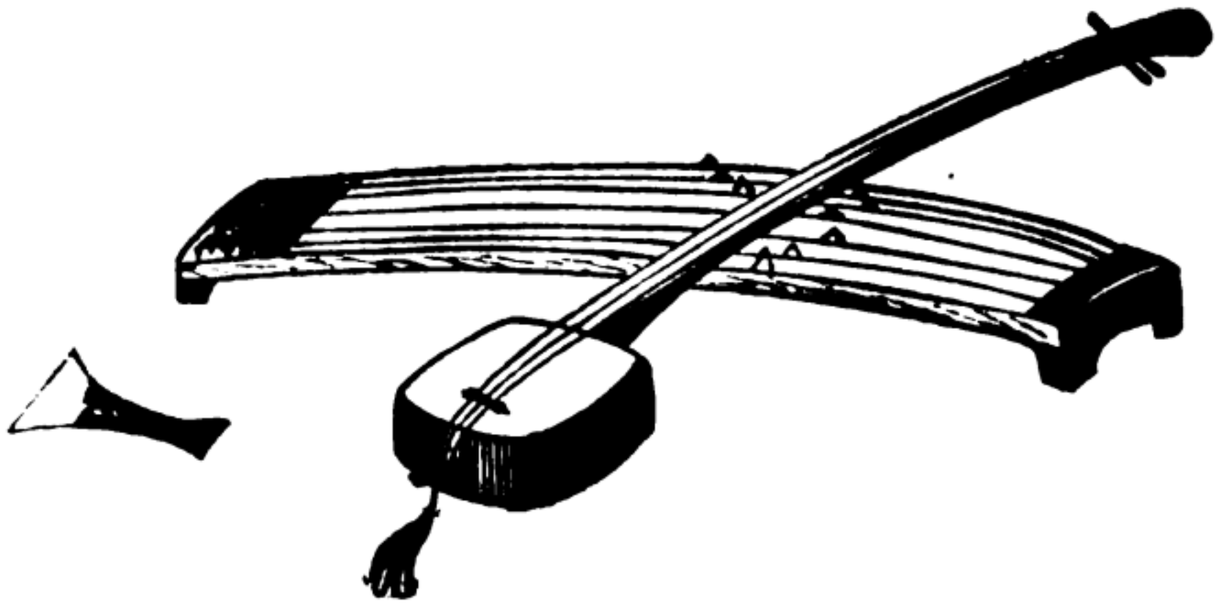
The greengrocer is known as *aomono-ya*, or more commonly *yaoya*; at his shop various vegetables in season are to be obtained. Many vegetables that are known to Westerners have been imported, so that between these and those essentially Japanese, the market is fairly well supplied. One of the native edibles is the bamboo root (*take-no-ko*) which is very good when boiled. It is seen in the illustration on the right hand side above the basket of leeks. Many *yaoya* in the outlying districts keep canned foods, catchups and sauces in bottles; and sometimes have an egg and dried fish section. It will be noticed that the prices are all marked, which is in so many *sen*. *Daikon*, which is a very large white radish, forms one of the principal articles of food from these shops; lotus root, (*renkon*) is another; the sweet potatato is also a favorite article of diet, but the greatest sale of this edible is at shops where they are cleaned and baked or steamed in large quantities. It is a common sight to see dozens of children running around munching a baked sweet potato, but it is not many years since it was introduced.

The shop of the fruiterer (*mizukwashi-ya* or more commonly *kudamonoya*), has much in common in its general appearance and lay out with that in the West; most of the small berries are to be found in their season; apples, pears, oranges, bananas (the latter always sold by weight), are common; also peaches. apricots, pine-apples, persimmons and loquats. Japanese pears resemble the russet apple, and is exactly the same in form. They are seen in the left hand foreground in the illustration, the small fruit to the right in the foreground being loquats. Fruits perish very rapidly owing to the warm humid climate.

The *hanaya*, or flower seller has a shop that will be disappointing to the foreigner who is accustomed to the wealth of glorious flowers at foreign florists. The illustration gives an exact idea of the usual florist's shop filled mostly with small insignificant flowers. In the season for the larger flowers, such as chrysanthemums, the iris and peony, they are usually plucked in the bud, as small green buds, and not the full, open flowers are the most admired and used in Japan. All kinds of tree flowers are also sold and much sought for in their season, such as the plum and cherry blossom, of which large branches are cut when budding. The reason for this peculiarity is that they are used for flower arrangements, and displayed in the *toko-no-ma*, or alcove, of the principal room, where guests are received. These flower branches are manipulated and trimmed with great dexterity and with exceptional results, unknown and unthought of by the foreigner. Roses are seldom grown only by a very few of the nobility who have either traveled, or resided abroad. The masses in Japan despise the rose as a thorny bush.

These are by no means all, for there seems an endless variety of shops each with its specialty, and each having so many exact duplicates that there is little to distinguish one section of the city from another; but these are the larger and more important of the native shops of Tokyo.



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FISH. *Poissonnier.* *Der Fisc.*

VEGETABLES *Boutique des legumes* *Die Gemüse.*

FLOWERS. *Boutique des fleurs.* *Die Blumen.*

FRUIT. *Boutique des fruits.* *Das Obst.*

SHOPS OF TOKYO. *LES BOUTIQUES DE TOKYO.* *DIE LADEN VON TOKYO.*

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A NEW RIFT. *Une crevasse nouvelle.* *Ein neue Ritz.*

AT THE CRATER RIM. *A le bord au cratere.* *An dem Saume des Kraters.*

FROM KARUIZAWA. *Une vue donner de Karuizawa.* *Aus Karuizawa.*

VIEWS OF THE ACTIVE VOLCANO, ASAMA. *LES VUES DU MONT ASAMA AVEC LE VOLCAN EN ACTION.* *DIE ANSICHTEN VON DER FEUERSPEIENDE BERG ASAMA.*

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MOUNT ASAMA

THE most accessible, and at the same time one of the most interesting, as well as the largest active volcano in Japan is Mount Asama. It has been in constant action from ancient times, though not through the same crater, the present one being established at the time of the awful eruption which occurred in 1783, and destroyed many villages and extensive forests; the immense, main stream of lava emitted, running for a distance of forty-four miles. This forms, today, one of the great sights of the mountain.

The height of this volcano is 8,130 feet from sea level, but on account of its rise being taken from a very high plateau in a long range of mountains it does not have that grand appearance we might look for and as we see in Mt. Fuji. Its base extends over two provinces, Kosuke and Shinano. The present crater is much higher than the old one, the two walls of which still exist, and form a resting place for climbers. These old walls run west from the new crater; the one nearest it is called Maekakeyama; the other, which is lower is named Kibayama, and is claimed to be the most ancient. Six lava streams were produced from the last great eruption, running in different directions; the main one north, finding its way to Adzumagori, in Kotsuke Province.

The emission of sulphurous steam is at times a great sight from the surrounding towns and villages; especially from Karuizawa, the popular summer resort much frequented by foreigners, and the favorite starting place for a trip up the mountain.

Here you may engage horses and guides for your party, and start at about seven in the evening, riding some ten miles, and passing through several villages, to Ko-Asama (Little Asama), where is a hut, of very old type, occupied by two aged people who supply travelers with *sake* or tea, and where the horses are left, with one of the men brought with the party to care for them.

The real climbing now begins. The guide also carries the lunch basket and extra clothing for as many as three; but if there is a large party making the ascent, extra men are needed for the same purpose, for it is always intensely cold at night and early morning on the summit, and a lunch and heavy wraps are necessary.

For about one fifth of the distance, the trail—if such it can be called—leads through a wooded copse and verdant patches that at times hide all view of the mountain; but farther along, the trees become smaller and insignificant, finally disappearing altogether, leaving only tall grass, bushes and weeds for a short distance, when one faces an immense cone of volcanic rock and scoria, the sides of which are so convex that the top cannot he seen until it is very nearly reached; but at night the glare from the fires is always more or less pronounced, being reflected upon the smoke and vapor.

It is a weary toil up this mountain of cinders and the time required to reach the crater varies according to the physi-

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cal condition of the traveler; but in the ordinary course of events night climbers reach the summit about two or three in the morning. The guide leads to the the shelter among the huge rocks of the old crater that somewhat protect from the raw and penetrating wind. Extra wraps are put on and blankets spread, refreshment taken, and the party closes up, in order to keep more comfortable, and trys to obtain a couple of hours rest, to be ready for a further move towards the mouth of the present crater, if the wind is favorable and does not blow the fumes too much in the way. The guides themselves often refuse absolutely to proceed further, for they are in great awe of the eternal fires, which are plainly visable in good weather.

Extra care and caution must now be observed, not only in proceeding among the immense rocks, being careful not to reach the precipitous rifts that are unfathomable and highly dangerous to dizzy persons, but one must be constantly on the lookout for small eruptions of red hot stones and ashes.

The crater is about three quarters of a mile in circumference, and almost circular, with very perpendicular sides and many crevices from which sulphurous steam escapes constantly. On the south side two rocky precipices, that seem to be the remains of former craters, rise to a good height, being some distance apart. When the sun rises in a fairly clear sky, the view presented is one of marvelous beauty and grandeur, the scenery surrounding the volcano being of wide varleys, and verdant mountains, range after range of which appear, in all their emerald, blue and voilet mantling, sometimes partially enveloped in rolling mists, with the iridescence of opals. As the clouds break, first one view and then another is disclosed as if from other worlds, the fairy-lands of romantic imagination. Around are many mountains with fantastic outlines, and silent craters rise above the others, asserting their one-time awful supremacy; the whole holds one rapt as in some enchanted vision in virescent color, ever changing as the chameleon.

To the north are Iwasugi-yama and Kasadake, with the beautiful range running from Asama through Eboshi-dake, Azumayama continuing on a little north-east, showing Shiranesan, and from there passing almost directly north to the first mentioned mountain.

The immense stream of lava runs north, a little east, continning in one course, having the appearance of reddish rock; reaching the valley, into which its dreadful fiery volume was poured, it piled up into immense fantastic shapes, that remind one of the world of Dante's Inferno, so weird and foreboding do they seem; but from the summit this is lost to view.

Looking farther east, the splendid group of mountains of which lake Haruma forms a centre, is beheld and the valleys where the Agatsumagawa, (*gawa* means river) and Karasugawa flow, and finally run east, forming the main Tonegawa.

Looking more southerly, the towns of Maebashi and Takasaki are brought to view, and still turning further to the south, one sees the village of Karuizawa tucked away in the valley, surrounded by beautiful wooded mountains of myriad forms, from which rise many prominent peaks, notable among them being Ogetayama.

On Asama's summit is a small cave

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containing a sacred image of Buddha. Singularly enough few know of its existence, not even the so-called guides, but only the veterans. When, or how, it was put there no one claims to know.

The mountain is a favorite resort for college students during their summer vacation, and unfortunately it has become within the last five years, a place where students who have failed in their examinations go to commit suicide. On the occasion of the writer's visit to the summit, two, from a party of twenty students, were missing.

Other ways of ascending mount Asama are from Komoro and Oiwake, a feature of interest belonging to the ascent from the latter being a water-fall not more that twenty feet in height, but of a peculiar reddish color. Seen from the route that lies between these two points, the volcano presents its most ominous appearance, being black and irregular, with wide chasms and great ragged masses of hardened lava.

The earliest record of eruption of this volcano handed down goes back to the reign of Emperor Tenbu, about 685 A.D. Then in the first year of Tennin, 1108 A.D., when Asama gave repeated eruptions from July to September, at which time large red hot stones, sand and cinders were hurled for miles, completely devastating the surronnding districts and exacting their quota of human lives. But the eruption of 1873 was the most terrific of all; it devastated the whole country for miles, destroying many villages, and killing thousands of people.

In March of the present year, two severe eruptions took place, doing much damage and many persons were reported missing. The explosion was heard with great distinctness, even as far as Tokyo.

Another eruption took place the fifteenth of last month, August, with disastrous results to large parties of native and foreigners who were on the mountain at the time. Two, one American, Mr. John Hail, and one Japanese, Mr. Y. Sarutani, were killed, and a dozen others seriously or slightly injured, among whom was one lady, Miss Trippler, of Yokohama.

For some time after the eruption the aspect of the mountain was one to inspire awe and terror, fire and smoke rising in vivid contrast. A second explosion took place the following evening just about sunset, and a grand spectacle was witnessed by thousands viewing the volcano. The dark, giant funnel of vapor and smoke rising perpendicularly from the crater, was transformed into rose and gold of magnificent splendor, and over the surrounding heavens spread a marvelous crimson glow, rendering the scene one never to be forgotten.

The crater is found to have undergone many changes, new rifts having been made, and huge stones ejected in great numbers.

With all its great dangers, Asama-yama seems to hold an irresistable attraction that overrules discretion, and young and old of both sexes risk their lives in order to peer into its great caldron of fiery lava, and those who have done so, with no other hardship than that consequent upon any mountain climbing, consider themselves well repaid. It is an excursion of unusual interest to the lover of the superb and grand in scenery.

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MODERN MEN OF LETTERS

WITH the advent of Western civilization after the Meiji Restoration, Western literature was also introduced into Japan, and soon effected a revolution in the art of novel-writing, which had previously consisted in "antiquated word-plays, the conventional portraiture of character, the fantastic morality, and the extravagances of incident and plot of Bakin and the romantic school." [Aston]

Little European influence had been felt in the field of Japanese literature until the translation (1879) of Lord Lytton's novel, Ernest Maltravers, which immediately created a great sensation, and gave birth to a new school of writers that has taken a foremost place among the potent factors in developing a higher civilization.

The leader of this movement was Dr. Y. Tsubouchi, who continued his translations of Lord Lytton's works, became a distinguished dramatist and fiction writer, lecturer, critic and editor, remaining to the present day at the front as a promoter of a higher and more rational literature.

Dr. Tsubouchi, is now interesting himself principally in drama, having translated numerous plays from Shakespeare, and recently personally superintended the presentation of same at the new Imperial Theatre. He has been a power among the students of Waseda University, where he is an honored and admired professor.

The late Mr. Morita Shiken presented to Japanese readers for the first time, in 1888, translations of the French masterpieces by Victor Hugo, Dumas, etc., and at about the same time Hasegawa Shimei published his translations of several of the works of the Russian novelist, Volgeneff, the effect on Japanese literature of these Western writers being rapid and most pronounced.

Among the most prominent novelists belonging to the first part of the Meiji (present) period, were Ozaki Koyo and Koda Rohan. Ozaki was a native of Tokyo, (1867-1903) and began his career as a writer at the age of nineteen. His early writings were principally of the under world, manifestly after the style of the noted Ihara Saikaku, of the Tokugawa period, but his later work shows his acquaintance with European writers, and his enthusiasm for Zola was well known. He is regarded by native critics as having been an adept in portraying the tender and delicate sentiments of feminine emotion. His principal works are *Ninin Nyobo*, *Kokorono Yami* and *Tajo Takon*.

Koda Rohan, also of Tokyo, has distinguished himself in the world of letters as a writer of power and high literary merit, his work being entirely free from the indecency which, it is to be regretted, characterizes many contributions to Japanese literature. His novels are mostly historical, with a few portrayals of home life. *Gojunoto* is considered his masterpiece, a narration of the love of an artisan for his craft.

The great exponents of the various phases of Continental literature have each had their followers among Japanese men of letters. Tayama Katai, born

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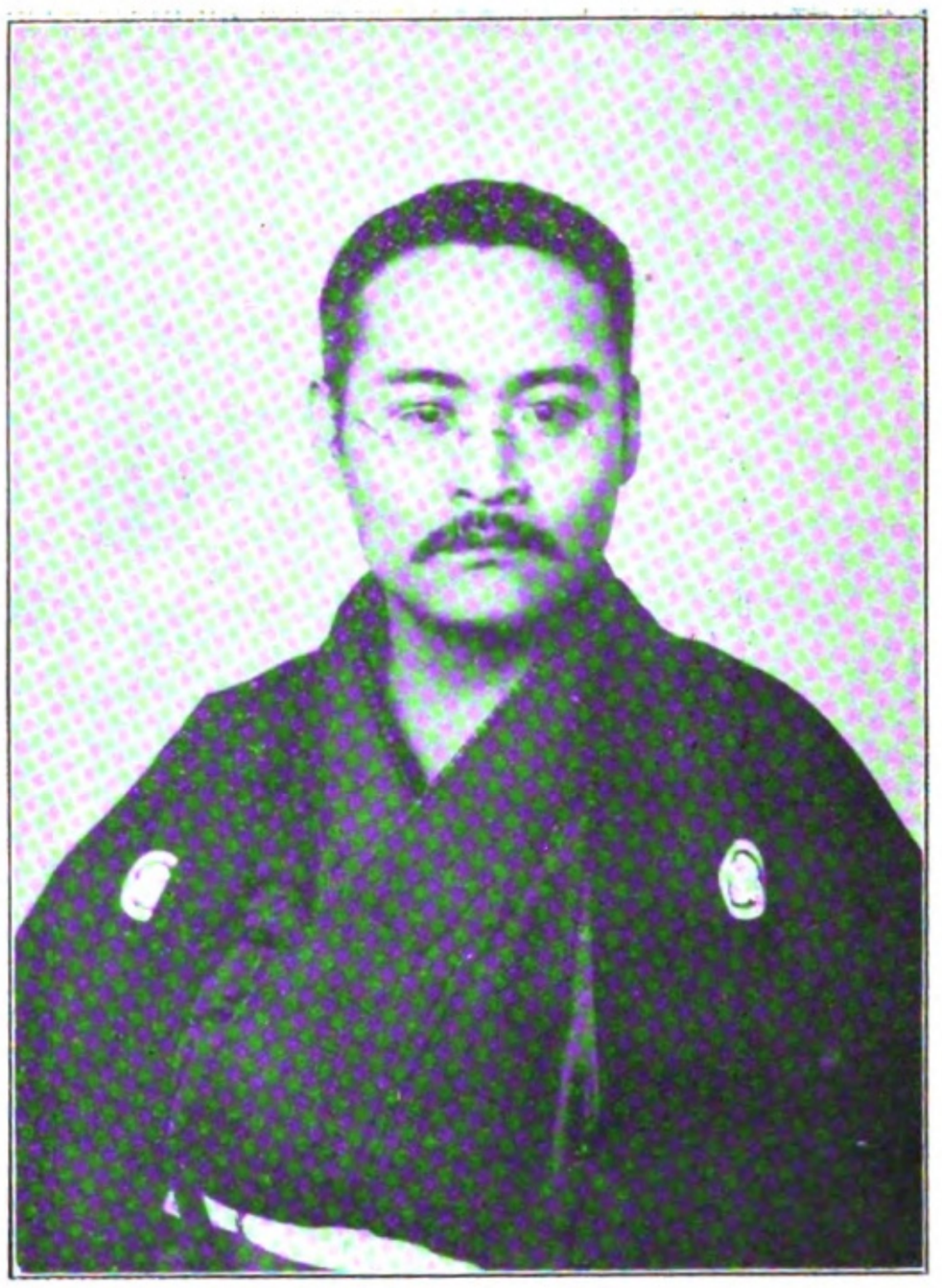
H. SHIMAZAKI



R. TAYAMA

H. MURAI

THE LATE T. OZAKI

WELL KNOWN NOVELISTS. *ECRIVATEURS NOVELLISTES. DIE BERÜHMTE NOVELLISTEN.*

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DR. R. MORI

K. NATSUME

M. SUZUKI

T. MASAMUNE

K. IZUMI

PRESENT DAY WRITERS OF NOTE. *ECRIVATEURS CELEBRES DE L'AGE. DIE RUHMVOLLE LITERATOREN IN DER GEGENWART.*

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1890, in a provincial town, is sometimes spoken of as a disciple of de Maupassant; he was self-educated, his school days having terminated upon his completing the primary course. But he was a student by nature and through his acquaintance with Western literature, he became one of the first and strongest advocates of the natural style, and himself took up the pen to demonstrate its force. His stories are candid portrayals of human passions. Mr. Tayama is, at present, editor of the *Literary World*, published by the Hakubun Kwan.

Other novelists of the same school are Mayama Seika, Masamune Hakucho, Oguri Fuyo, and Shimazaki Toson, the first two of whom are regarded as the most brilliant stars in Japan's present galaxy of literateurs.

Mayama Seika, born 1878, is a native of the northern city, Sendai, and was once a medical student, but soon turned his attention to modern developments in the literature of his country, and has contributed a meritorious share thereto. His principal works are published in a collection, called *Saikashu.*

Masamune Hakucho, born 1879, first came to Tokyo from his home in Okayama, to enter the Semmon Gakko, now Waseda University. He graduated from the department of literature and afterwards became a member of the staff of the *Yomiuri Shimbun*, where he still wields a powerful pen. His novels are decidely pessimistic.

Oguri Fuyo, disciple of Ozaki Tokyo, was born in Aichi Prefecture, in 1875, where he received a middle school education. His *Renbonagashi* is considered a masterpiece, and *Seishun* is another of the best of his productions. Native critics accord Oguri a very high place, the style and finish of his writing being regarded as very superior.

A novelist and poet of no mean talent and ability is H. Shimazaki, born 1872. Mr. Shimazaki graduated from Meiji Gakuin, a prominent Christian College, in Tokyo, where he became a teacher. His collected poems are published under the title of *Toson Shishu*, and *Hakai*, *Haru*, *Riokuyoshu* and *Tosonshu* are his best novels.

H. Murai has taken his place among writers of fiction of the modern school with dignity and purpose. He has handled social subjects, among others, that of the evil of the Japanese system of divorce, in a voluminous work called *Hinodeshima.*

There is another branch of the new school of writers, having a number of versatile and brilliant men of letters at its head. Its most distinguished exponent is K. Natsume, born in Tokyo 1867.

Mr. Natsume graduated from the Imperial University, and taught in various schools; he then proceeded to England and completed a special course of study to fit himself to become a lecturer of the Faculty of Literature in the Imperial University, Tokyo, in which capacity he served a number of years, during which time he made numerous contributions to the world of fiction and became widely known for his writings, which take first rank in modern Japanese literature.

One of Mr. Natsume's best known books is *Waga hai wa Neko de Aru*, "I Am a Cat," being a favorite humorous story. *Gubijin*, *Sonekara*, *Mon* and *Sanshiro* are among his most important works, the style of which shows a trace of the Japanese *haiku*, or epigram, and the influence of English literature.

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They bear a high moral tone. Mr. Natsume is the editor of the *Asaki Shimbun*, a leading Tokyo daily.

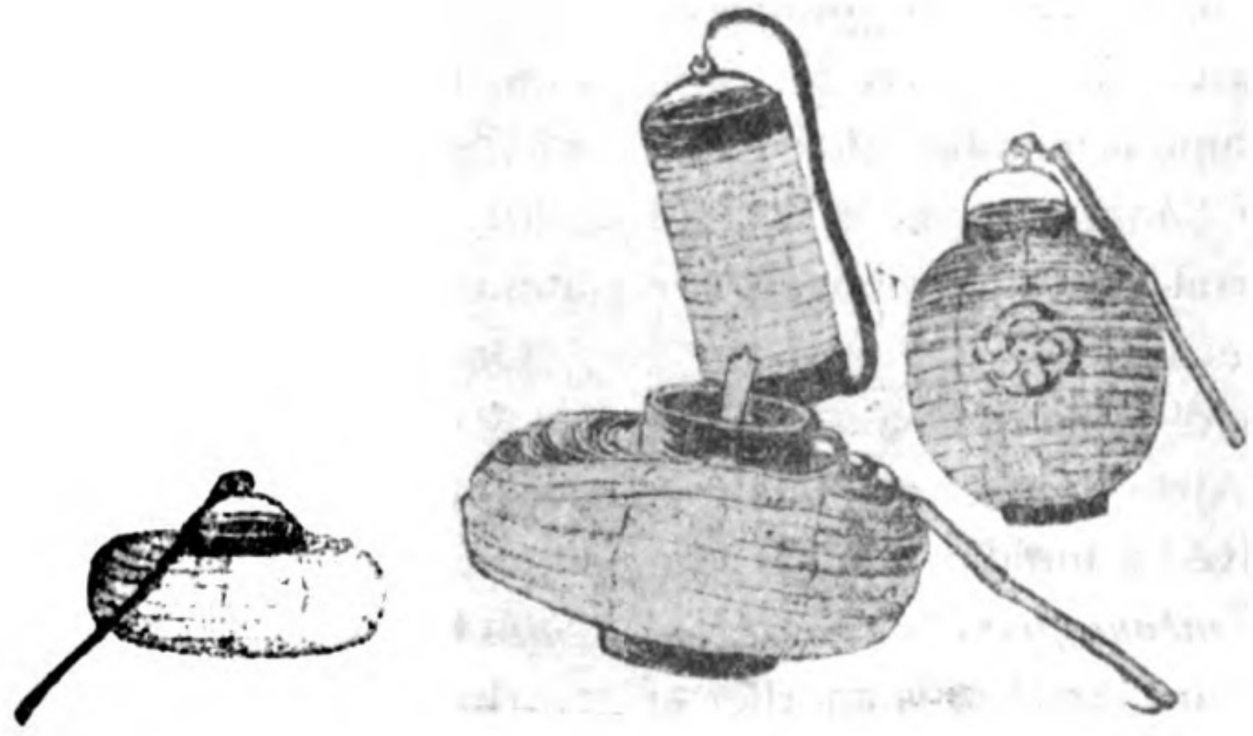
Suzuki Miekichi is another of the shining lights graduated by the Imperial University (Tokyo), from the literary course. He was born in the city of Hiroshima, twenty-nine years ago, and is at present a teacher in the Narita Middle School, Shimosa Province. His latest, and at the same time his most popular novel is *Akai Tori*, or "Red Bird."

Dr. R. Mori, well known for his able translations of German and French authors and also many original works has other important distinctions; besides being a Doctor of Literature, he is Doctor of medicine, and Surgeon-General and Chief of the Medical Bureau of the Army.

Early in the Meiji era he began translating masterpieces from German and French literature, and at the same time produced stories that won a place in the native literature of the natural school. His storiette, *Maihime*, "Danseuse," was translated into German. Dr. Mori is held in highest esteem by literary circles in Japan.

Tokyo claims as her own another young novelist of no mean talent, Nagai Kafu, the son of Mr. Nagai, of the Nippon Yusen Kwaisha. This writer is the author of *Yume no Onna* (A Woman's Dream), *Jigoku no Hana* (Hell's Flower), *America Monogatari* (Story of America) and other stories in which he has written unrestrainedly about sensual pleasures. He spent many years in France, and his study of the literature of that country, it is claimed, influenced his writings no little.

These are some of the most prominent and the most promising men of letters of Japan to-day. Though there are exceptions, as a rule the active literary life of Japanese writers may be put at ten years, for younger men come forward to claim the public's attention, and the older ones, finding themselves no longer popular, do not exert their energies further. Native critics maintain that as far as conception and style of composition are concerned, contemporary Japanese writers of fiction are not in any way behind those of Europe.



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EXPERIMENT FARMS

THE scientific investigation of agriculture in Japan was started soon after the Restoration, but as there was not a proper expert to undertake the new work by introducing various improvements, there was but little result worthy of mentioning. Subsequently, with the development of agricultural education, agricultural experts brought up under the new system of education made their appearance in rapid succession and attended to agricultural experiments. In the course of time these efforts having proved effective, various agricultural improvements were introduced.

At present, according to the nature of soil and climate in various districts, the experiments relating to manuring and culture have been practically settled, so that farmers have been given a standard to guide them. As a matter of fact recent improvements and developments of agricultural affairs in Japan owe a great deal to experiment farms which are agricultural investigation organs.

The Imperial Agricultural Experiment Farm is under the direct control of the Minister of Agriculture and Commerce with its headquarters in the vicinity of Tokyo. It was first originated in 1886 and the system was practically completed in 1893.

At first, outside the headquarters in Tokyo, the whole country was divided into six sections each of which had a branch in the important districts respectively. Later the entire country was divided into nine sections with an increase of three branches.

With the development of local agricultural experiment stations, the necessity for the establishment of local branches has been considerably decreased, so that in 1903 the experiment stations were transferred to the control of prefectural governments with an exception of the Riku-u Branch (north-eastern districts) Kinai Branch (central districts) and the Kyushu Branch (south-western districts).

In order to explain the general outlines of the present organization of the Experiment Station, it may be divided into ten parts, namely, agricultural chemistry, entomology, pathology, tobacco culture, horticulture, cattle feeding, investigation of soils, and tea manufacturing, of which those items relating to agriculture proper are taken by the Kinai Branch, those relating to cattle feeding by the Riku-u Branch, those relating to pathology and entomology by the Kyushu Branch. The horticultural department is established in Okitsu, Shizuoka Prefecture.

Each department is provided with experts who make scientific investigation of the affairs under their charge. The results of these investigations are given in the Reports of the Agricultural Experiment Stations while investigations of special kinds are published in special reports. Such items to which the attention of farmers is called are published in extra reports and distributed among offices, corporations and those specially interested in agricultural affairs.

Of the results of experiments, reports of those relating to agriculture at large are

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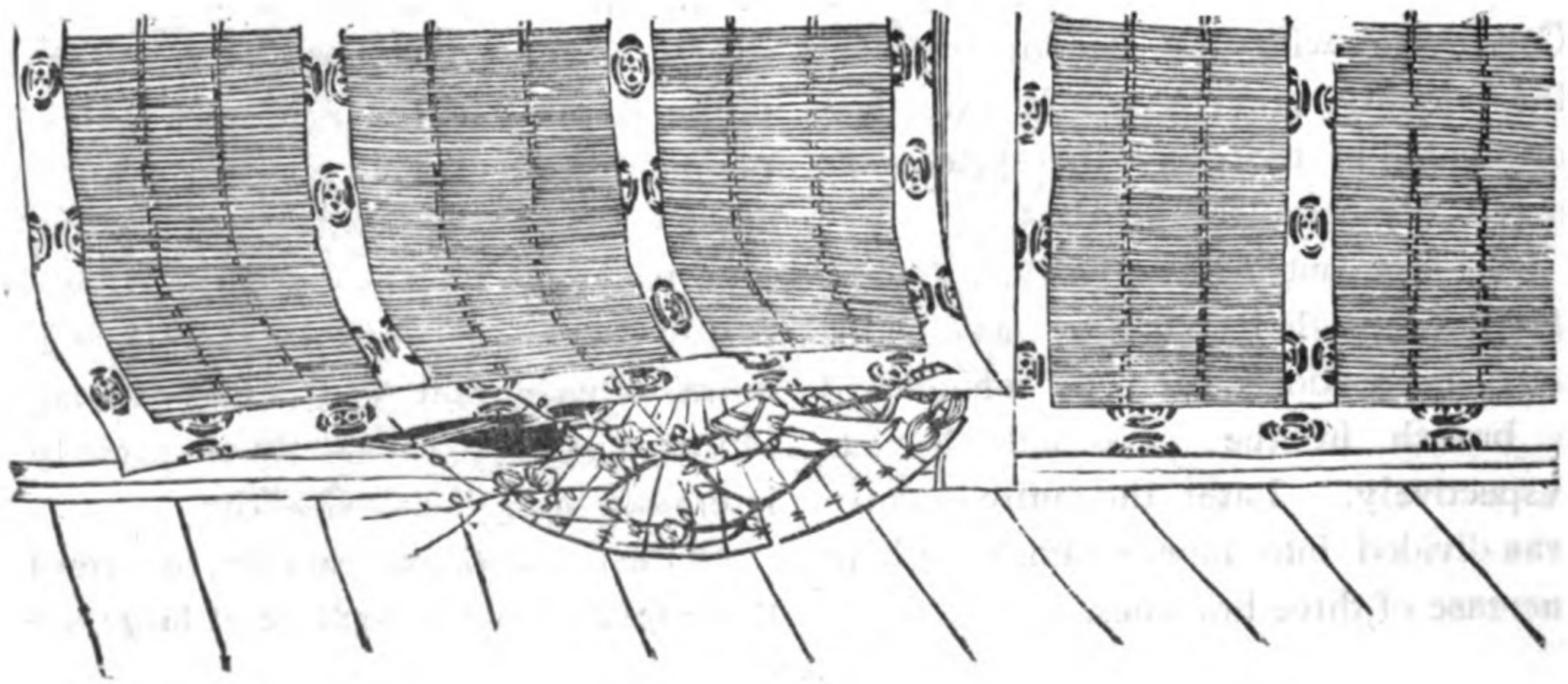
translated into English and are distributed to agricultural experiment stations, agricultural colleges and libraries in various countries for the purpose of exchanging reports and introducing to them the work of our experiment farms.

Besides undertaking agricultural experiments by itself the Government has stimulated the establishment of local agricultural experiment stations and in 1899 Regulations to the Local Agricultural Experiment Stations and Law of Subsidy from National Treasury for the Local Agricultural Experiment Stations were issued, by which encouragement was given to the creation of agricultural experiment stations in various prefectures. Thus in the present day, throughout the country, only 4 among 47 prefectures have not this system. In those districts where there are no experiment farms, there are other organs which take their places.

Therefore it may be stated that there is not a single district where experiment farms are not established in Japan. The work connected with local experiment farms consists in making experiments in relation to agricultural improvements, and developments, in setting forth agricultural examples and in giving various encouragement for the purpose of disseminating results of their experiments. Sometimes lectures are given and inquiries replied to. The stations also conduct the analysis and appraising of agricultural materials and attend to the distribution of seeds, sprouts, various specimens of agricultural products, the eggs of silkworms, cattle, swine and poultry. They are improving on the farm industry and also stations are breeding them. In this way local agricultural experiment stations are not satisfied with mere experimenting but lay stress upon the guidance of farmers by the application of actual experiments. It is therefore an important organ for the encouragement of agricultural affairs.

It differs in the above mentioned respects from the Imperial agricultural experiment station whose chief duty is to investigate the scientific side of agriculture. The local agricultural experiment stations attend to the experiments specified by the Imperial agricultural experiment station and in some cases they attend to the experiments connected with sericulture. In the counties there are generally provided agricultural experiment stations as the work of the county or the county, agricultural societies, while some towns and villages possess such experiment farms too.



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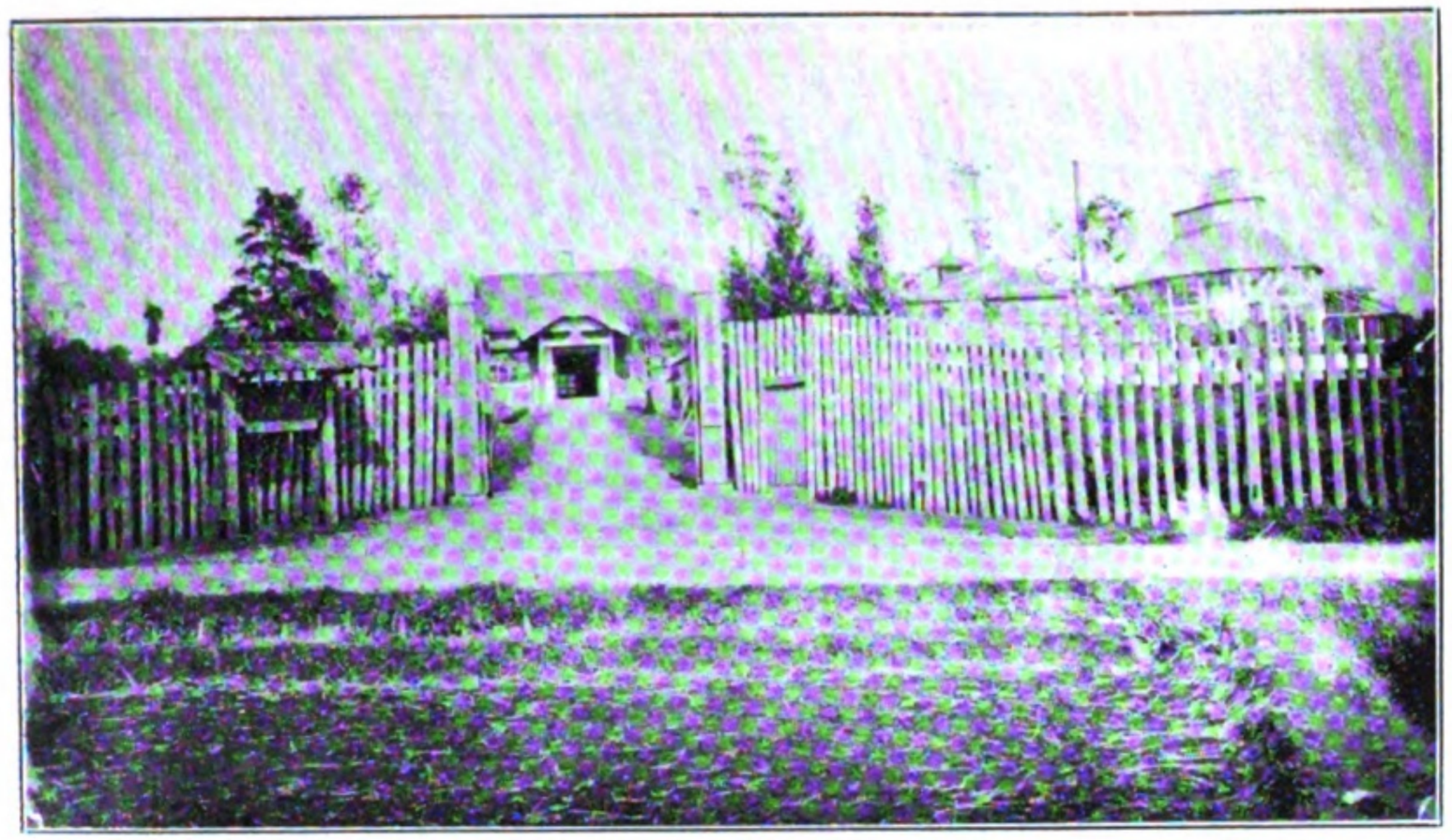
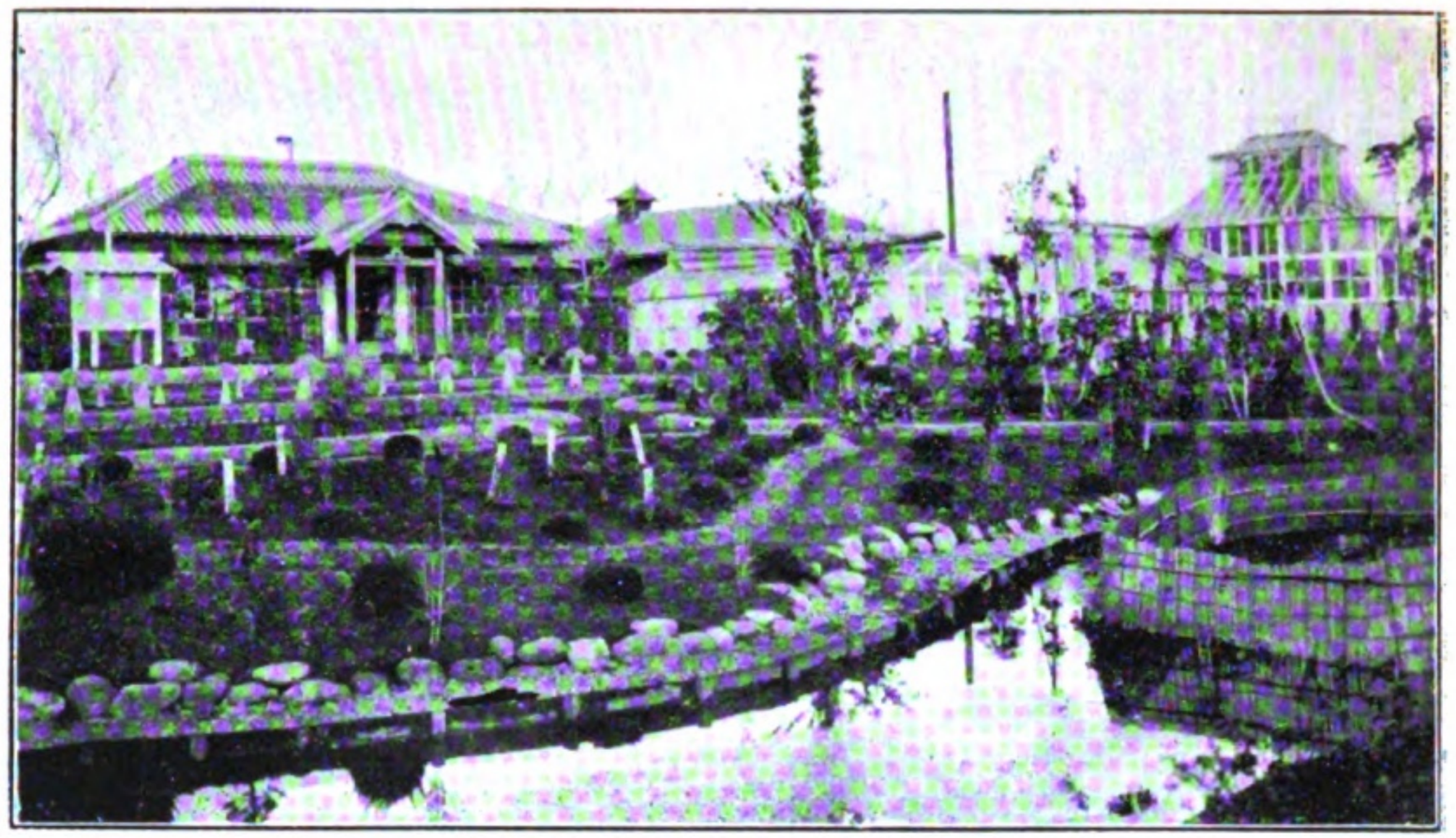
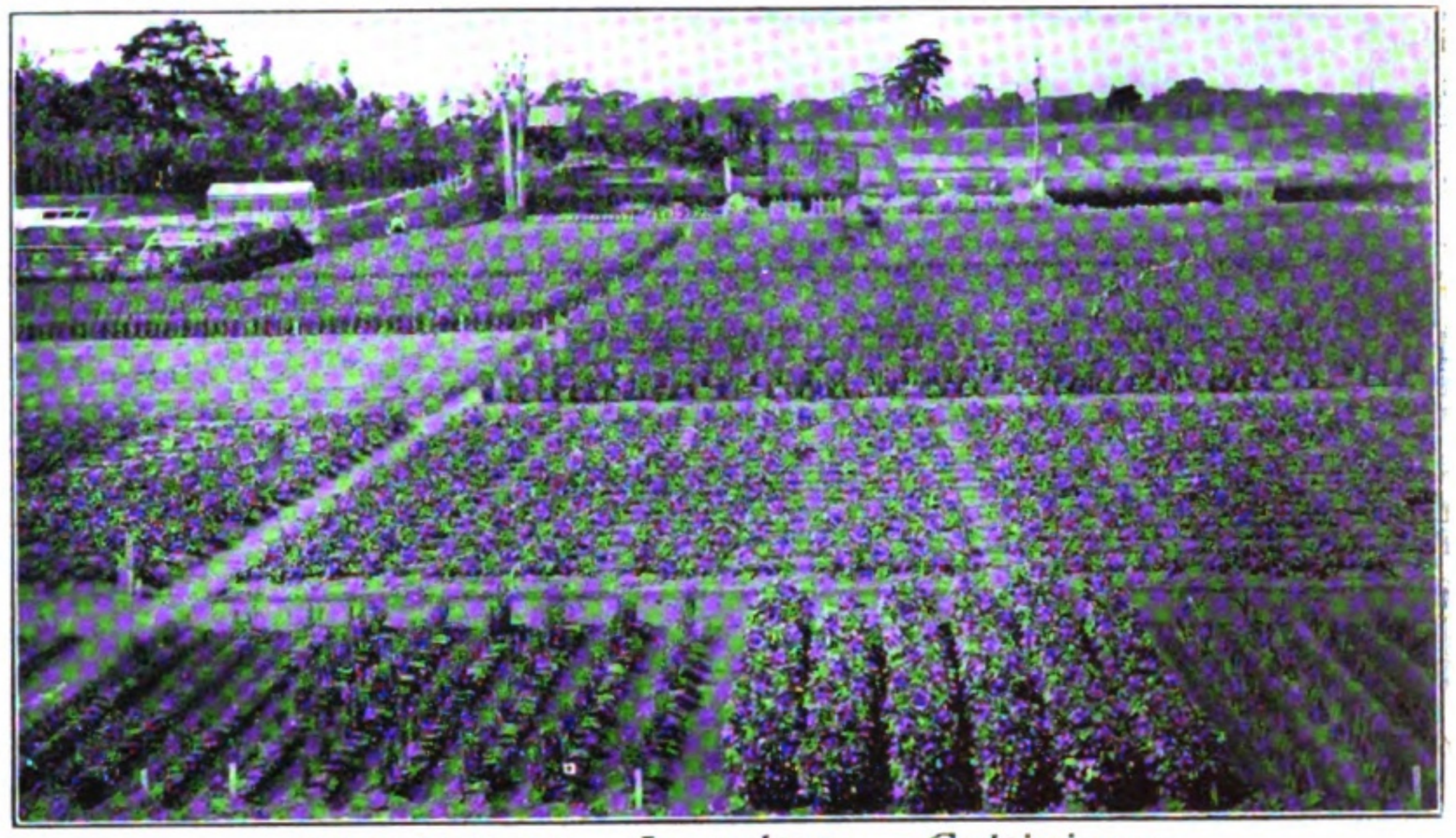


MAIN ENTRANCE *D'entrée principal. Der Haupteingang.*



GENERAL BUILDINGS. *Les batiments général. Allgemeine Gebäude.*

HOT BEDS. *Les couches. Wärmbetten.*



CULTIVATION. *La culture. Cultivieren*

EXPERIMENT FARMS, TOKYO. *FERMES EXPERIMENTAL DE TOKYO. DIE PROBEFELDER, TOKYO.*

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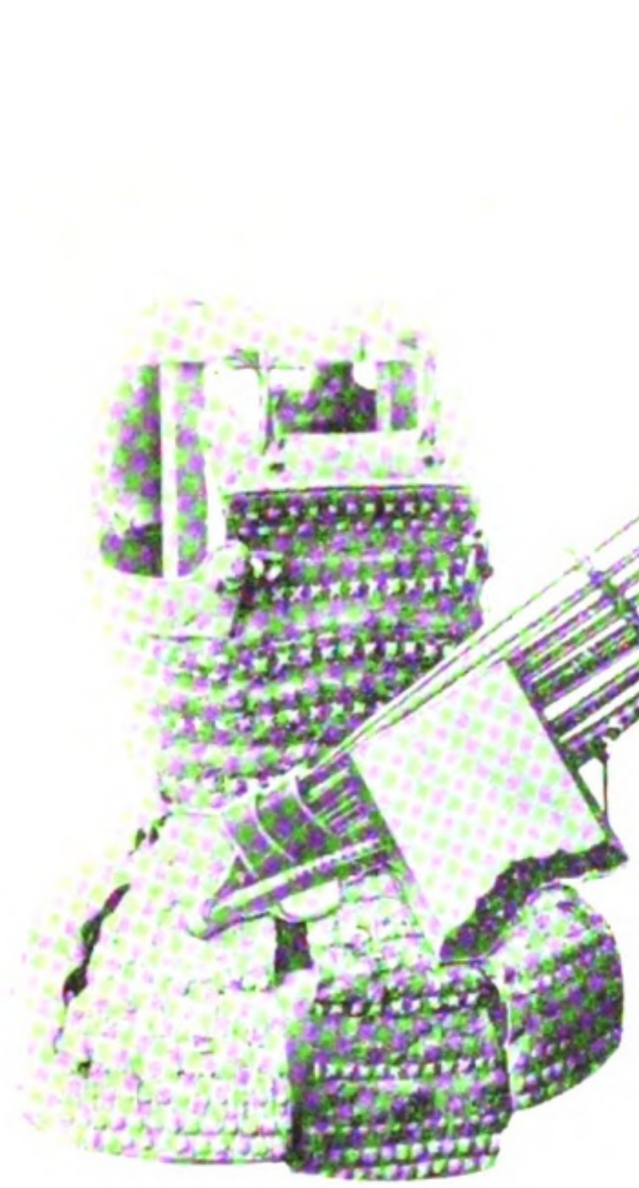
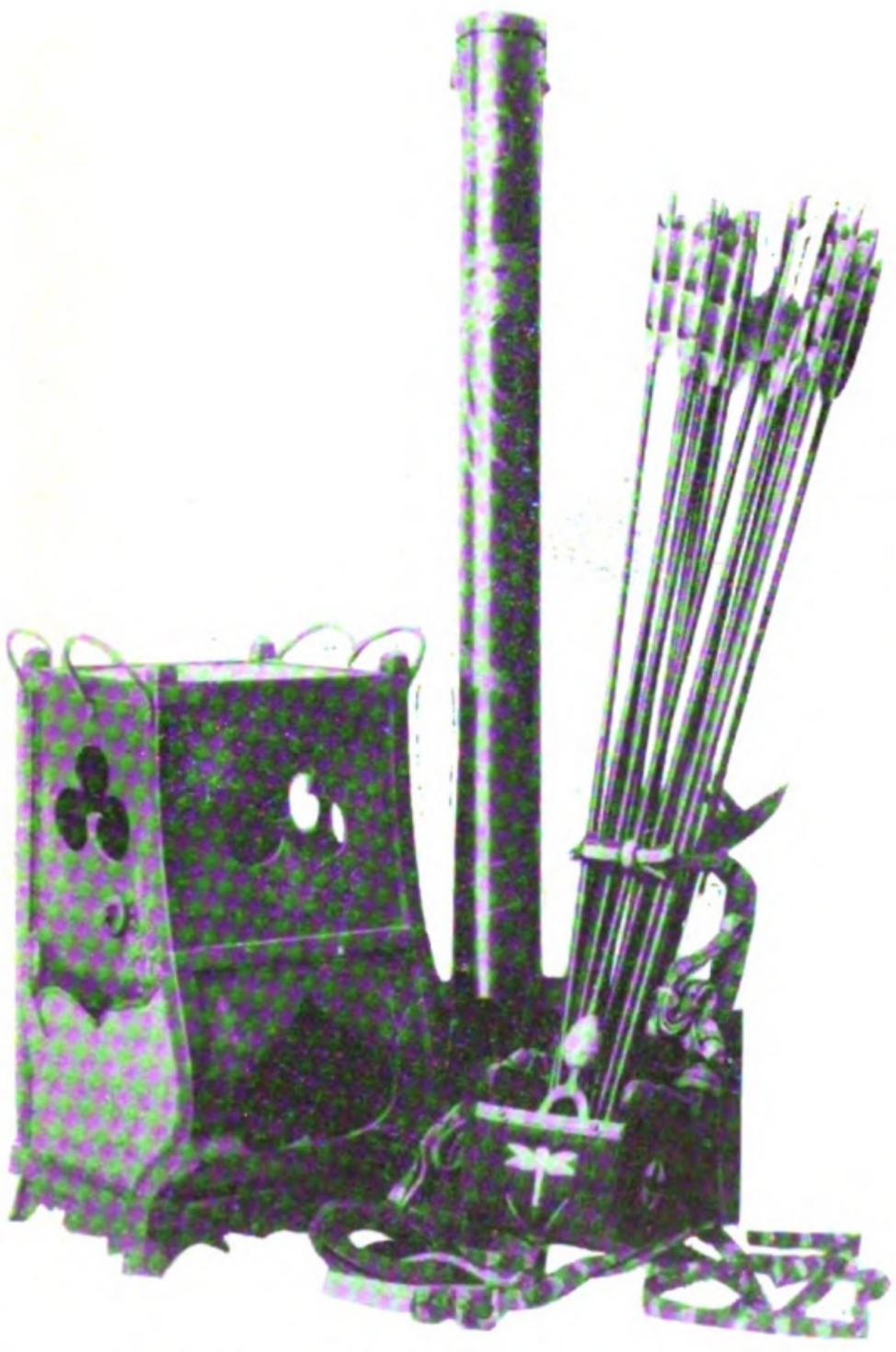


ARMOR OF NANBOKU PERIOD (1336-1392). *L'armure de l'epoque Nanboku* (1336-1392). *Der Harnisch in Nanboku Periode* (1336-1392).

BOW AND ARROW HOLDER *Une casse pour l'arc et les flèches Anhalter für Bogen und Pfeile.*

ARMOR OF INSEI PERIOD (1137-1180). *L'armure l'epoque, de l'Insei* (1137-1180). *Der Harnisch in Insei Periode* (1137-1180)



BOW AND ARROW STAND AND HOLDERS *Une casse, et pièce pour tenir, l'arc et les flèches. Untergestell und Anhaltar Für Bogen und Pfeile.*

ARMOR OF TENSHO PERIOD (1573-1591) *L'armure de l'epoque de Tensho* (1573-1591). *Der Harnisch in Tensho Periode* (1573-1591).

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JAPANESE ARMOR

ARMOR, for the protection of the body and limbs, was in use for many ages by all progressive countries through both Europe and Asia, before the use of firearms was practised. In general, the several pieces, such as the helmet, or *casque*; the breastplate, or *cuirasse*; the coat of mail or *cott de mailles*; armlets, or *brassard*; gauntlets *gantelets* etc., have had much in common in all ages and in all countries. It is simply a question of design denoting period and country, aud the individual expression in its detail by each nation using it.

In Japan, as in European countries during the mediæval period, there were innumerable styles in the various pieces constituting the complete armor for protecting the body in battle with swords, pikes, lances and spears.

The Japanese helmet, or *kabuto*, and the cuirasse or body protection known as *yoroi*, in olden times were made of animal skins. There appear to be no examples existing of the armor of very early times, but the terra-cotta figures found in ancient tombs prove such to have been then in use.

History states that it was in the ninth year of Enryaku (790 A.D.) that Emperor Kwammu, during his warfare with the natives in the north-eastern part of Japan, ordered two thousand sets of armor made of iron. This seems to have been the first instance of armor being made of iron.

From this time on, through the incessant strife and feuds between the different feudal lords, metal armor was gradually developed until, in the late periods, suits of armor became elaborate pieces of ornamental aud artistic protective coverings for warriors.

From the plain helmet of earlier years, the head protection became decorative, and also significant of the wearer's religious belief. The lords, *daimyo*, and *samurai* forming the military or fighting class, each had their particular style denoting their rank. The helmet proper, which was somewhat conical in form, is called *hachi*, the summit of which is usually flat, and to which is attached an ornamental piece called *Hachimanza*, the name being taken from the god of war, Hachiman, who was held in great veneration, and to whom *samurai* used to pray fervently for success in battle. The *hachi*, or helmet, itself in later years was frequently decorated with strong iron wires called *sujigane*, which also strengthened it against severe blows from the sword. These wires were often inlaid with silver for the *hachi* of *daimyo* or lords. There is a projecting piece placed on the front, the continuation of the lower band of the helmet, and is called *mabisashi*; it forms an extra protection for the forehead. On each side of this are upright pieces called *fukikaeshi*; and from this point on either side are bands called *shikoro* extending downward, to protect the neck, and attached in such a manner as not to prevent the freedom of the movement to either head or neck.

The *mabisashi* is surmounted by a central projecting piece, usually circular, bearing the crest or insignia of the family of the one wearing it; but very often in

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lieu the of crest, heads of lions, or dragons are to be found, according to the importance of the family bearing the arms. This is the place to look for the crest of Japanese feudal lords, as we look at the crown of the helmet for the crest of mediæval knights. Extending from the base of this part, and rising up from the centre with a circular sweep, are two long pieces called *kuwagata*, supposed to be both ornamental and useful as an extra protection to the helmet proper.

The helmet is secured to the head by woven cords, covered with artistic leather and are fastened around the neck and under the chin.

The body armor, or that part known to Westerners as the cuirasse, is called *dō*; the side plates, *wakidachi*; the shoulder plates, *inuke-no-sode*; the arm coverings, *kote*, and those for the legs, *suneate*.

The *dō* was usually made of seven separate pieces of iron or steel plates, held together by interlaced strong leather cords, sometimes elaborate and very ornamental; so also with the *wakidachi*. The upper skirt piece called *kusazuri*, also consists of several iron plates elaborately laced together; under this again is another skirt piece, called *haidate*, held together in the same way as the rest. The *inuke-no-sode* protects the shoulders; it consists of many small plates, and is fastened to the upper part of the *dō*, and hangs somewhat in the form of an apron piece.

The *kote*, or arm covering, in former years was only worn on the left arm, so as to leave the right more free for the use of the weapons. In this arm covering, there is a metal piece, situated at the point of the elbow, called *hijigane*; also at the top of the *kote* there are two extra plates of same name, intended to reinforce the upper part of the armor at a critical place.

The *suneate* is the lower leg covering, made also of small iron or steel plates, to which is at times attached gaiter pieces that completely protect the foot.

There is also another piece called *sendan-no-ita*, which was worn for the protection of the throat and as an extra guard for the upper part of the chest, supposed to be effective in protecting the wearer from arrow shots whilst looking upward, but this piece, being somewhat cumbersome, was not always worn.

The fashion of connecting different parts of the armor by cords of some particular color, caused each to be classified and named as follows:—

Hi-odoshi were those suits fastened together by red cords.

Kozakura-odoshi were suits joined by indigo cords, decorated with the cherry blossom.

Unohana-odoshi indicated the suit of armor fastened together at the top with white cords; at the middle part with cords of a light indigo, and the lower part with light green cords, the colors having a tendency to become gradually deeper as they descended.

Shirokawa-odoshi were suits put together entirely with white cord, but on account of its being easily soiled, was not much in favor.

There is one more piece of armor that was worn by a few, and that was for the face, and called *hoate*; it was generally a sort of iron mask with jaws, cheeks and nose, and holes for eyes. These faces were sometimes decorated with moustaches and beards of real hair.

At the present day there are only a

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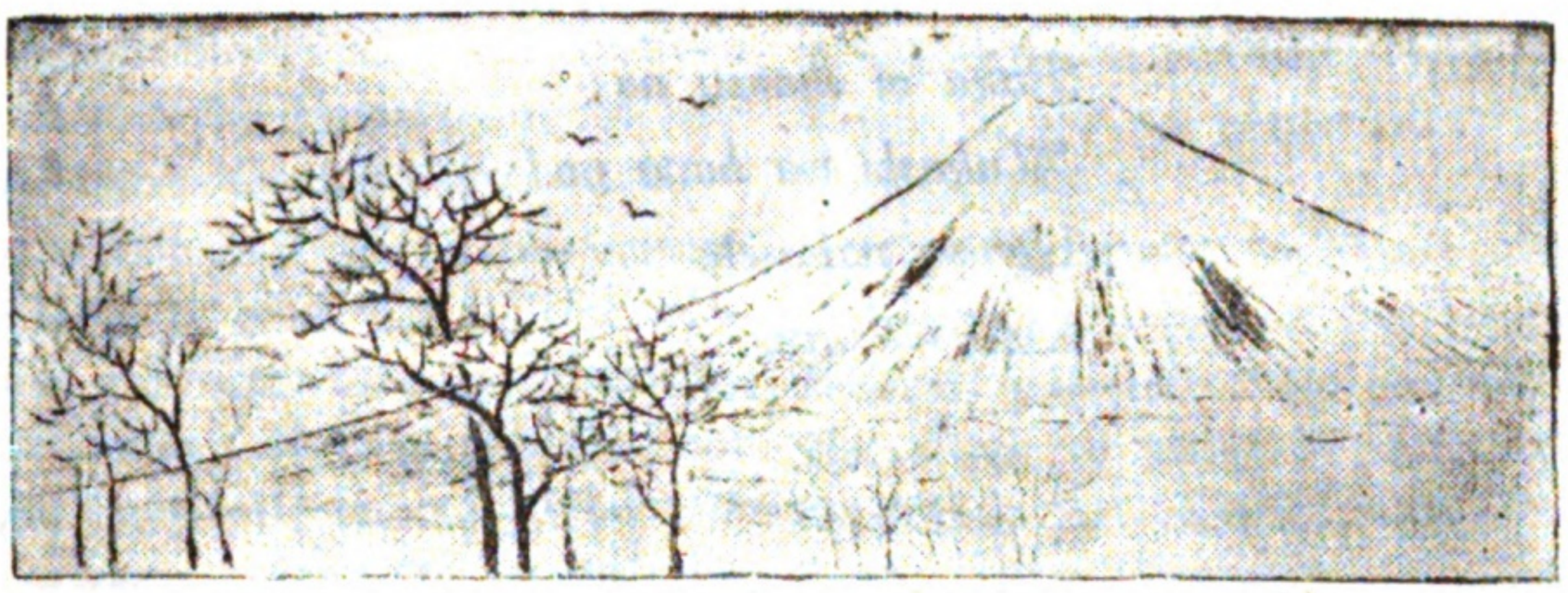
very few armorers living, whose art has been handed down from generation to generation; these few are occupied solely with putting in repair valuable historic armor exhibited in the various shrines and national museums of the country. It required more than a year to make a complete suit of armor.

At the shrine of Miyajima, there is a suit of armor which was worn by Ouchi Yoshitaka; at the Byodo-in, of Uji, a suit worn by Minamoto-no-Yorimasa; and at the Kasuga shrine, at Nara, a suit worn by Minamoto-no-Yoshitsune.

There are some fine pieces at the Uyeno Museum, and a superb collection in the War Museum, at Kudan, both in Tokyo.



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TOSHIYORI—OLD AGE

Umeboshi da to iyute:
Baka ni shansu na;
Mukashi wa hana yo!
Uguisu nakaseta
Koto mo aru.

Only a pickled plum, men say!
They do despise without avail:
Of old I was a flower gay,
And oft made sing the nightingale!

Translation by Dr. J. Ingram Bryan.

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Around the Hibachi

WINNING WITHOUT HANDS

ONE of the greatest masters in swordsmanship during the feudal days was Tsukuhara Bokuden. His far-famed name brought him pupils in his art from every part of the Empire, and no one dare face him in fencing match or duel.

On a certain day the famous master had occasion to cross Lake Biwa on a ferry boat crowded with passengers from the surrounding districts, all of whom were merchants with the exception of a young *samurai*. After the boat had got under way nothing happened to break the buzz of desultory conversation till one of the merchants accidentally trod upon the end of the young *samurai's* sword. The youth, who regarded his fellow passengers with supreme contempt as belonging to a despised class, became greatly enraged, poured out the vials of his wrath upon the offender and demanded reparation for his daring to insult a *samurai* by treading on his soul. So great an offence, the youth declared, could only be atoned for by the life of the wretch.

The man fell upon his knees in terror before the *samurai* and pleaded for pardon. The offence was purely accidental, he entreated, owing to the crowded condition of the boat, the other passengers joining in and interceding for the poor man. The *samurai* refused to be thus appeased and laid his hand on the hilt of his sword.

Bokuden who had been looking on in silence, could not longer refrain from coming forward.

"It was, as you well know, only an accident on the part of the merchant," Bokuden insisted. "He had no intention either of insult or discourtesy in happening to stumble against your sword. It would be only ungentlemanly on your part not to forgive him, especially since he has been so profuse in his apologies."

But the youth would listen to no reason and only became more furious in his attitude, and said that if Bokuden did not stop meddling he would have a duel on his hands, since the latter also was a *samurai*, and guilty of taking the part of a merchant.

Bokuden replied calmly that if necessary he was ready to defend his honor, but proposed that the contest should be postponed until landing, as it would be very inconvenient to fight on a crowded ferry boat, and certainly would seriously discommode the passengers. The youth acquiesced and at once began to make

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preparation by shortening his *hakama*, or divided skirt. Meanwhile he kept on using most insolent language and declaring that the school of swordsmanship to which he belonged was known as the "Invincible" (*Mutekiriu*) and condescended to inquire what school Bokuden hailed from. The great fencing master quietly replied that he was from the school they call "Winning without Hands" (*Mutekaehiriu*). The young *samurai* took the remark as but one more insult to be avenged and declared that he would wait no longer, but would have the ferryman land them on the nearest shore.

The boat was just then in the middle of the lake and the only land in sight was a small island; and to this uninhabited place the *samurai* ordered the boatman to proceed. The passengers were in terror as to what might happen, but Bokuden was apparently cool and unperturbed.

As soon as the bow of the boat grounded on the sand the raving youth leaped ashore and proceeded to get ready for the demolition of his antagonist. As he called out to Bokuden to follow him in haste, the great fencing master simply picked up a pole and pushed the boat off the bank into deep water, at the same time commanding the boatmen to set to their oars and proceed upon their way, which they at once did.

For a moment the mad youth on the shore could not believe his eyes: but when he realized that he had been defeated without hands, his feelings can be better imagined than described. He hurled his denunciations after the departing crew but they fell harmlessly on the unoffending air. As the noise of the imprecations died away in the distance Bokuden remarked to those about him, "I am not such a fool as to meet swords with a scapegrace like that. The sword is a fine weapon; it is the soul of a *samurai*, but its best victories are won without laying a hand on it."

The passengers were loud in their admiration of one who could turn what appeared certain death for some one, into a bloodless victory. His name from this time became more famous than ever, and his thousands of pupils from every part of the country adopted his principles, and began to regard the best triumphs those won without actual fighting, a spirit truly in accord with *bushido*, the soul of Japan.

OKEYA JINPACHI

(Continued from previous number)

As it was late at night, Kantarō offered to send his guest to his house; but Jinpachi declined and said, "I will borrow a lantern and return alone." Yet the master said, "I will have my servant carry the lantern and go along with you." But Jinpachi insisted and and went away alone. As it was past twelve o'clock and the streets were deserted, he put the *gennō* which he had taken from Chōkich a little while ago conveniently in his sash.

Just then a man approached and when he noticed by the light of the lantern Jinpachi's weighty belt he thought to rob him, and cut him down from behind, so that he fell and expired, without uttering a word. Then the man searched the victim; but, to his great astonishment, the heavy weight was not money and he said to himself, "I thought to secure a good deal of money, but here is only a large iron hammer. Ah! I have perpetrated a cruel man-

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slaughter by mistake." Looking further, however, he found Jinpachi's wallet which contained two *ryō*, took the money and fled

When the day dawned, some residents in the street found Jinpachi's dead body and informed the cooper's family. The old mother and Chōkichi were exceedingly surprised; and the old woman grieved bitterly, and it seemed as if she would become insane. Wondering who committed the crime, Chōkichi thought for a while, and then said, "This is surely Kantarō's doing." "No matter what it may be," said the old mother, "we must complain to the mayor." Thereupon they consulted with their neighbors.

As Jinpachi was of manly spirit, a great many persons in the ward visited his house; and some questioned Chōkichi, "Why do you accuse Kantarō?" Then Chōkichi told them the events of the day before, and said, "So the murderer is Kantarō." But the friends replied, "While you have no evidence, you must not speak so positively. We must have a funeral for the dead in the first place." And they performed the ceremony most kindly, for Jinpachi was always obedient to his old mother and kind to other people, and they grieved over his death.

Hearing of Jinpachi's violent death, Ō-oka felt sorry, for Jinpachi was a faithful workman. The next day Ō-oka summoned Jinpachi's family, the ward-officer, and others to the Civil Court, and inquired particularly into the circumstances. He then summoned Kantarō and questioned him.

Though a gambler, Kantarō was of manly spirit, and did nothing vicious; so he answered clearly Ō-oka's inquiry, as follows:—

"To repay the debt I owed to Chōkichi, I pawned my *sōdōko* and raised two *ryō* and handed the money to Jinpachi that very night; and as it was late in the night, I told him that I would send some one with him to his house; but he did not listen to my words and went away alone, and on the road he was murdered."

Thereupon Ō-oka said; "The murderer must be another person. I will call the case again another day; so you shall wait for that time." Then everybody was dismissed.

After that, Ō-oka searched for the murderer in various ways, but in vain. After fifty days had passed, he summoned Jinpachi's old mother to his official residence and said to her, "While the forty-ninth day has already passed, the offender has not yet been found out. I suppose you must be very lonely."

The old woman raised her eyes, full of tears, and replied frankly, "What you say is right. The tears on my face have not been dried to this day, and I can not sleep; I feel resentment and sorrow about the ninth hour at night (12 p.m. at present), recollecting that Jinpachi was murdered about that hour, and about the eighth hour of the day (2 p.m. at present), recalling that the funeral left the house at that time."

Hearing her speech Ō-oka felt pity for her, and gave her three hundred *hiki* (coppers) as *kōden* (present made in condolence). The old woman felt grateful, took her leave and returned home.

Ō-oka then mused alone inclining his head for a while. He called to mind that when nine (九) and eight (八), at which

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hours the old mother felt resentment and sorrow, are read together, they make *Kuhachi* (九八) and it is said in *Eki* (the Chinese classic on probabilities or changes) that the ninth hour (twelve o'clock at present) is the height of *yō* (the positive or male principle of nature in Chinese philosophy), and accordingly he should find and examine a man named Kuhachi (九八).

The next day Ō-oka gave an order to every town and village within one mile of the environs of Azabu, Aoyama, Ryūdo, Isarago and Meguro, to bring all the men named Kuhachi (九八) to the Civil Court. So the headmen brought three men of that name; one from Nihon-enoki, one from Tobizaka, and one from Isarago.

Ō-oka summoned Kuhachi from Nihon-enoki to the bar first, and inquired, "On the night of the 12th of May, did you murder Okeya Jinpachi, in Tani-machi, Azabu, and rob him of two *ryō*?

"I am a merchant, living in Nihon-enoki, and well known to the public; I possess three branch-shops, and am not in the least pressed for money; so I had no thought of murdering a man and robbing him. Your inquiry is a most unexpected thing to me."

Hearing his declaration Ō-oka let him withdraw from the bar.

The second Kuhachi was from Tobizaka; a handsome man who appeared to be a fireman wearing *haragake* (a cloth worn over the chest and abdomen) and *momohiki* (trousers) made of dark blue cloth; and a large tobacco-pouch decorated with gold and silver hung from his belt. Ō-oka questioned him as he had the first one.

Kuhachi looked steadfastly in Ō-oka's face and answered quietly, "Though I am afraid, I dare say that looking at me once you will perceive my character. I am generally known as Kuhachi, the headman of Tobizaka, and I have often given some three to five *ryō* to strangers who needed assistance. I have never thought to kill any man."

Ō-oka let him go away.

The third was Kuhachi, from Isarago; he was about thirty years old and wore an unlined garment, tied by a narrow belt. Looking at him, Ō-oka inquired, "Are you a bachelor? What is your calling?"

Kuhachi replied, "I am a single man; and I render day-labor, or serve as messenger." Then Ō-oka said, "On the night of the 12th of May, did you murder Okeya Jinpachi and rob him of two *ryō*? Confess explicitly. If you try to deny it, I must examine you by torture."

"I don't remember such a thing at all," said Kuhachi, but his tongue faltered. Ō-oka ordered the officials to inspect his household effects. They went to his house in haste, and searched it; but there was nothing but an oven, a pail, an earthen tea-pot, a bundle of firewood, and a book for the house-rent, on which Kuhachi's address and the name of the landlord were noted. So the official brought the book to the mayor, and told him the facts.

Ō-oka opened the book and saw that the house-rent from January to May was not paid, but in the book was recorded. 'Received two *bu* on the 14th of May.' Ō-oka summoned and questioned the landlord concerning the two *bu*, to which he replied.

"His house-rent was not paid for many months, but on the night of the

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14th of May, he brought two *bu*, as a part of his rent."

Hearing this, Ō-oka directed the officials to bind Kuhachi. He then was put into prison, and afterwards strictly examined, until he at length confessed the truth, and accordingly was capitally punished.

JAPANESE PROVERBS

"Give opportunity to genius."

"No danger of a stone being burned."

"Even a running horse needs the whip."

"The more words, the less sense."

"Famous swords are made of iron scrapers."

"The best thing in traveling is a companion; in the world, kindness."

"You can not rivet a nail in potato custard."

"There is no medicine for a fool."

Griffis' *The Mikado's Empire*

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PRECEPTS OF THE ITO FAMILY

By ITO CHOJIRO

FENCING long practised may or may not come into use once in a life time. I shall be pleased if the admonitions herein be of service even once in future.

We do not assume to give precepts to others, but by way of imparting some comfort to our old age, we give our children such instructions of learning, therefore do not ridicule these crude precepts.

Listen carefully to the teachings of Buddhism.

Work hard and be economical and find leisure to listen to the wise teachings of Buddhism; should you forget these two points it will be a source of trouble both here and in the world to come. Be not off your guard, but watch!

Be an early riser, a lie-a-bed should be ashamed.

A well-to-do family implies the sobriety of its general tone. People do not speak of a family as well brought up, that is merely well-off or well-to-do. Be economical in clothes, diet and dwellings.

I jot down all there is to be said so as to guard against misconception which comes from not listening to Buddhism. For instance, this world may be compared to the straw-bags (rice-receptacle) and Buddhism to the rice. So, the more a man visits a temple as soon as he needs help, and accepts the truth of faith as fast as he can, the more he will do filial obedience, and secure the happiness of his family and posterity.

If one is reduced to poverty of one's prodigality, the sweat of fore-fathers will be turned into bubbles of water. If so, both the wife and yourself will be thrown into trouble, and be made a laughing stock of the others.

Be in touch with doctors all the time, since personal accidents and illness may suddenly take place.

Be on good terms with the temple (priest), and pay proper respect, and offer alms according to your capacity. To be stingy about oblations, one is guilty of cutting down the amount of prayers, and if the priests do not offer prayers to the amount of alms offered, they are guilty of stealing prayers. Both of them should have the due conception of guilt.

Do not refuse charity to beggars. If a rich man should refuse it, this would be the same which many of the less reject. That action would become what we call *shaba-fusagi* (lavishing heavenly things) or *tsuchi-no-futa* (opening to hell).

Curses and good luck have no gate to enter our houses; they come at the invitation of men. The numerous ways in which they are invited are given below. It is the work of a fool to resign one's self to fate.

Would-be-scholars make a lot of admonitions on such virtues as Philanthropy, Righteousness, Politeness, Wisdom and Faithfulness. And they

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might not explain these principles in a limited space while the ways of Buddha go diametrically opposite to their explanatory virtues, that is, to the foundation of the faith. The so-called five commandments of Buddhism are negatively explained as follows :—

Taking the life of the living (contrary to philanthropy).
Theft (contrary to righteousness).
Lewdness (contrary to politeness).
Vain talking (contrary to wisdom).
Drunkenness (contrary to faith).

Keep peace at home. If one member of the family is forbearing, trouble will cease. Discord at home is the source of poverty.

Behave like a gentleman worthy of domicile. The putting on of fine clothes does not constitute one's gentlemanly quality.

Be economical according to the standing of each family, but be careful not to become stingy.

The anniversaries of forefathers shall be respectfully held. It is not good to make light of them.

Learn lessons both from the shipwrecked and the successful. None, if so, will then laugh at you. The ones who have failed are also our teachers.

To support one's self, in its true meaning, is a work of difficulty. To live, upon the property inherited from one's parents however little it is, is not what we may call being self-supporting.

The ancient analect says. "Making is harder than maintenance."

Even in a small family, one may not say that it is self-supporting. If one pays his debts, and intends not to be the object of charity, if he discharges his obligation and keeps rules of courtesy to others, it must be what we call success.

The woman's beauty leads to the decline of the State. Pretty wives are not to be welcomed. Chose your wives for their hearts rather than faces. The bride resembles the mother-in-law. Do not make a fuss about the looks of woman.

Husbands of unworthy character and guilty of imprudent behavior may dwell in splendid houses, but such may be compared to tea-refuse in a pretty gold lacquered box. Should they wear silk clothes, they may be compared to a rotten melon wrapped up with embroidered silk.

The poison that breaks up one's family is the same as that which affects one's body. Therefore I herewith make the following observations:

Gluttony shall be avoided. Do not take more food before you have well digested what you took before. Do not eat until the appetite is fully satisfied. Illness arises from food; it enters by the mouth while adversity makes exit from the mouth.

Medicine for longevity is identical with that prepared at home.

Sake taken before noon is bad to health, but taken about one *go* ($\frac{1}{5}$ litre) at a time is good. Do no drink to excess. The hard worker may take one *go* of *sake* with advantage.

Life of ease and happiness till the age of forty may not be taken into any worthy consideration. Better to suffer while young, and enjoy peace when aged. Both true priests and true *samurai* accumulate great virtues by their sufferings. Be patient ever looking forward with hope.

It is the supreme pleasure to look after the vegetable garden, not as a gardener but for the sake of comforts.

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Man is liable to seek happiness not only here but in the next world. Without assiduousness there can be no success here nor there.

Good fortune is the result of patient industry, otherwise there can be none.

There is a special providence over those people who rise early and go to work with assiduity, though the idle keep calling upon the gods ever so fervently, they will never listen to them.

Pepper-sacks and clod-hoppers, however rich they may be, ought not to be proud.

An ordinary meal is good enough; anything above it has to be considered as a luxury, and when taken, should be taken with thankfulness.

When you happen to eat dinner on your journey, call for a simple dish, and a gratuity must not be forgotten.

These sayings are nothing extraordinary; they are the common ones everybody should bear in mind.

To receive unmerited benefactions and to gain treasure by foul means are misfortunes. Don't pick up anything precious on the road: do not get unreasonable profits. Ill-gotten wealth is like floating clouds that may disappear at any moment.

Work honestly and make an honorable living. However humble your occupation may be, do it well with the consciousness of your own independence. Stolen things are never sweet.

Filial piety is everything. When it is tempered with respect and love for others, is sublime.

The family, from master to servant, ought to sit down to the same meal; thus useless expenditure is avoided.

A relish with rice should be eaten but once a day; anything above it is a luxury.

Happiness lies in moderation. It's only foolish people that overstep the bounds.

Do not quarrel. It will bring more harm than good.

Man should adjust himself to the business or profession to which he is brought up.

Do everything yourself and never idly rely on others.

Be affectionate with your children and their education must not be neglected. Should you spare the rod you'll spoil the child.

Night and day you must work. Woe to the lazy! Every man, rich or poor, has his own affair. Cocks tell the hour; dogs watch over the house; and cats catch rats. Everything under the sun has its own mission.

If snow, frost, rain or dew does not act upon the sprouts, they have no worth to speak of in their ages; make hay while you may.

To apply *moxa* is at times necessary. To while away valuable time is a great loss and brings distress to the heart of parents.

Fortune should be made by man not by nature. Man should not say, "wait for fortune," if assiduous and frugal, he can get whatever he likes.

A Japanese word *ken* means discrimination that distinguishes reasonable expenses from the contrary; and *yaku* implies the keeping of one's word; so, *ken-yaku* is the way which leads man to the truth.

Bear yourself in moderation and extend your benevolence to all.

Act in modesty, and be filial to your parents. Otherwise misfortune may be a predestination.

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Besides the misfortune, owing to one's negligence in moral action, evils of a previous life may come forth; then man would lose his standing.

There is no one who thinks himself to have luxurious habits precisely from to-day, he is apt to acquire them day by day. Practise moderation. How long will you live, being so frugal, and do you think that you can die with your property at all? There are some who think so, but, having your forefathers in the past, and your posterity in the future, you can not help thinking that your family continues for ever.

TEA

Take that good tea; it tastes a little rough
When first you drink it; but a longer use
Will show you that in bitter things there lies
A hidden sweetness.

Baron Takasaki

Translation by Lloyd

In *Imperial Songs*

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CORRESPONDENCE

July 30th, 1911.

To the Editor of the Japan Magazine :—

In the May number of your magazine in opening your article on " Nara," quite half of that page 13 is taken word for word from my book " Jinrikisha Days in Japan," copyright by Harper and Brothers, without permission having been asked, or even the source credited in text or foot note.

Having called your attention to the breach, I trust you will make amends.

Very truly,

ELIZA R. SCIDMORE.

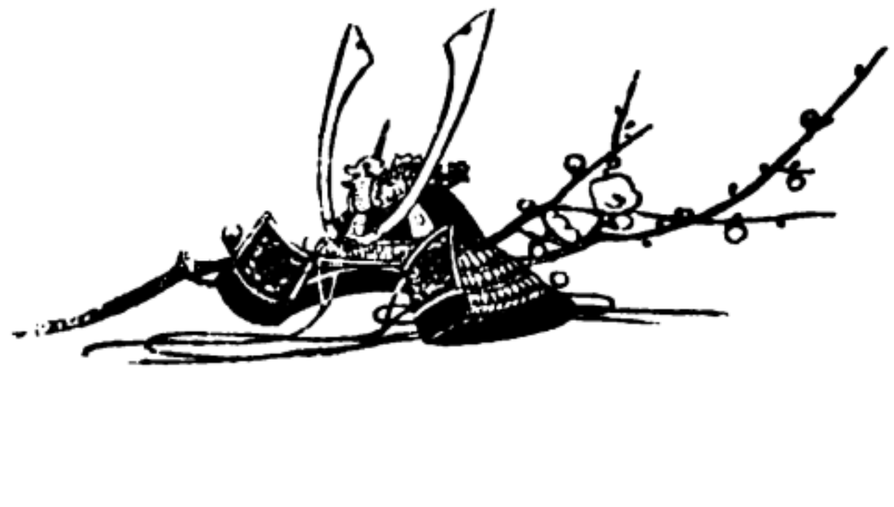
[The two paragraphs here referred to as half a page, were frankly quoted, and we regret the the author's name was not mentioned, especially in view of the fact that " Jinrikisha Days " was published about twenty-five years ago, and in consequence does not and can not come under copyright protection in Japan while the present Copyright Convention between this country and the United States is in effect.—The Editor.]

CORRECTION

By request of Mr. H. Shugio, author of " Toyokuni the First " in the August *Japan Magazine*, we give below a re-translation of the names of books illustrated by that artist, and the correction of several MS. and typographical errors which occurred in his article :—

Among Toyokuni's illustrated books printed in colors may be mentioned Toshidama Fude (New Year Gifts Pictures). Yakusha Awasekagami (Actors' Dressing Mirror). Kono Tegashiwa (Actors' Portraits On and Off the Stage), Jisei Sugata (Female Portraits in the Present Fashion), Nigawo Hayageiko (Hand Book for Rapid Portrait Sketching), Sankaikio (Actors' Pleasures); and also Sakura Hime Zenden (Complete Life of Sakura Hime), Sochoki (Story of Two Butterflies). Inadsuma Hioshi (A Vendetta Story). Honcho Suibodai (A Collection of Stories). Uto Yasukata Chugiden (Life of the Patriot Uto Yasukata). Akogi Monogatari (Narrative of Akogi). Sangoku Itchiya Monogatari (One Night's Story of Three Provinces) etc. in black and white.

It will be noticed that a semicolon and the words *and also* have been inserted after the name of the book, Sankaikio. *Toyohara*, line 21, p. 183 should have been *Toyoharu: Itcho*, line 25, same page, *Itcho's*, and the word *an* line 24, p. 187, *are*.



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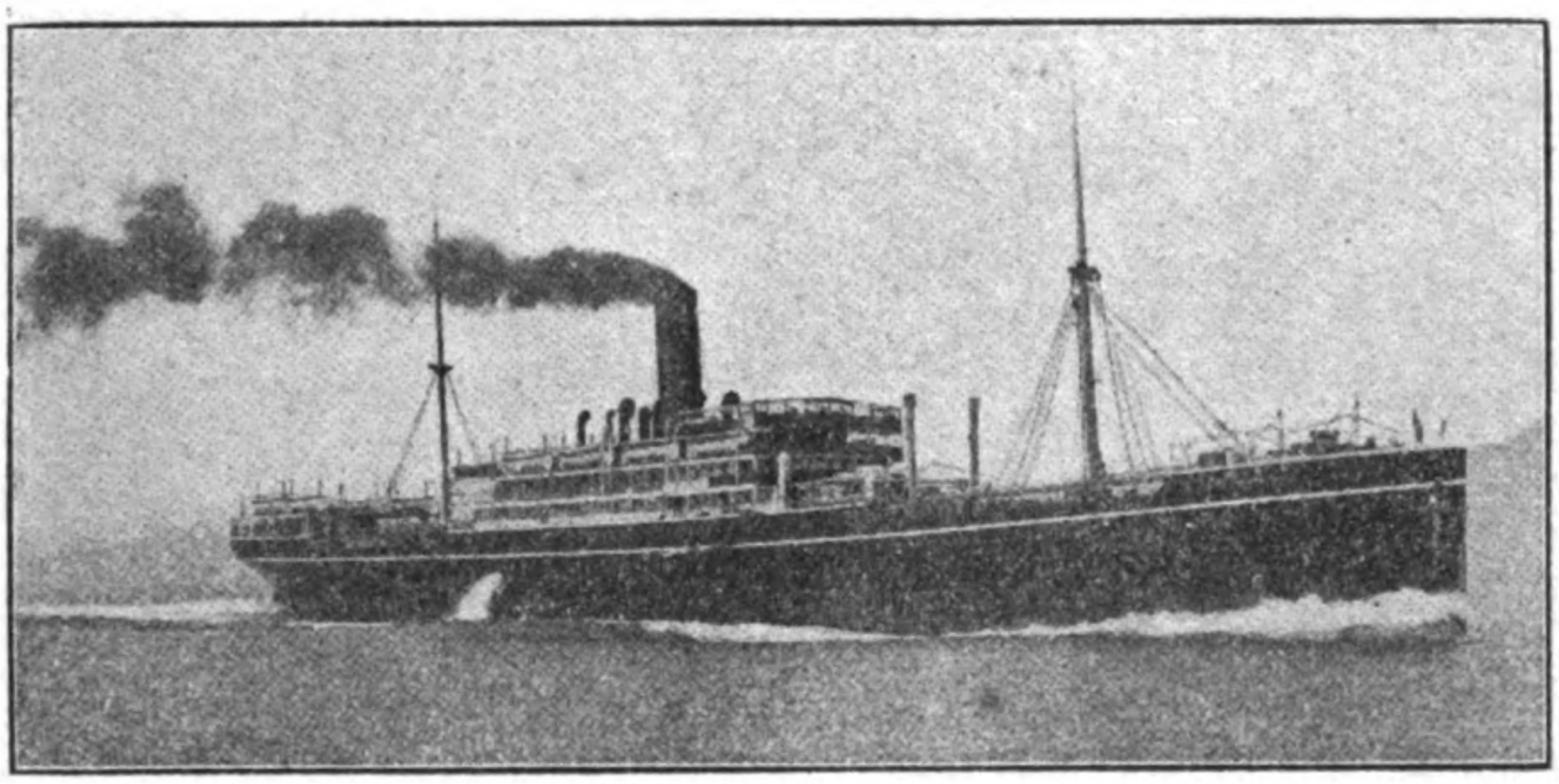

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